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# METHODISM IN ARMLEY:

With Stray Notes on Methodism  
in Leeds and Neighbourhood.

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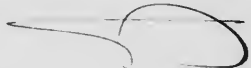
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# METHODISM IN ARMLEY:

WITH STRAY NOTES ON

*Methodism in Leeds and Neighbourhood.*

“Now Armley Society became a nursing mother to the new-born souls at Leeds.”—JOHN NELSON'S JOURNAL.

LONDON:

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1871.

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“ We gather up, with pious care,  
What happy saints have left behind ;  
Their writings in our memory bear,  
Their sayings on our faithful mind ;  
Their works, which traced them to the skies,  
For patterns to ourselves we take,  
And dearly love, and highly prize,  
The mantle for the wearer's sake.”

Wes. 58

## PREFACE.



THE material for the following pages has been collected during the leisure hours of several years, at first for the writer's own gratification, and with no intention of forming a continuous narrative; when collected, however, it was thought that if arranged and published, that which had been matter of pleasure and profit to the writer, might equally please and profit others whose connection with the locality caused them to take an interest in the events of by-gone days.

The principal Societies in the Bramley Circuit are noticed, except Bramley, a sketch of which has already appeared.\*

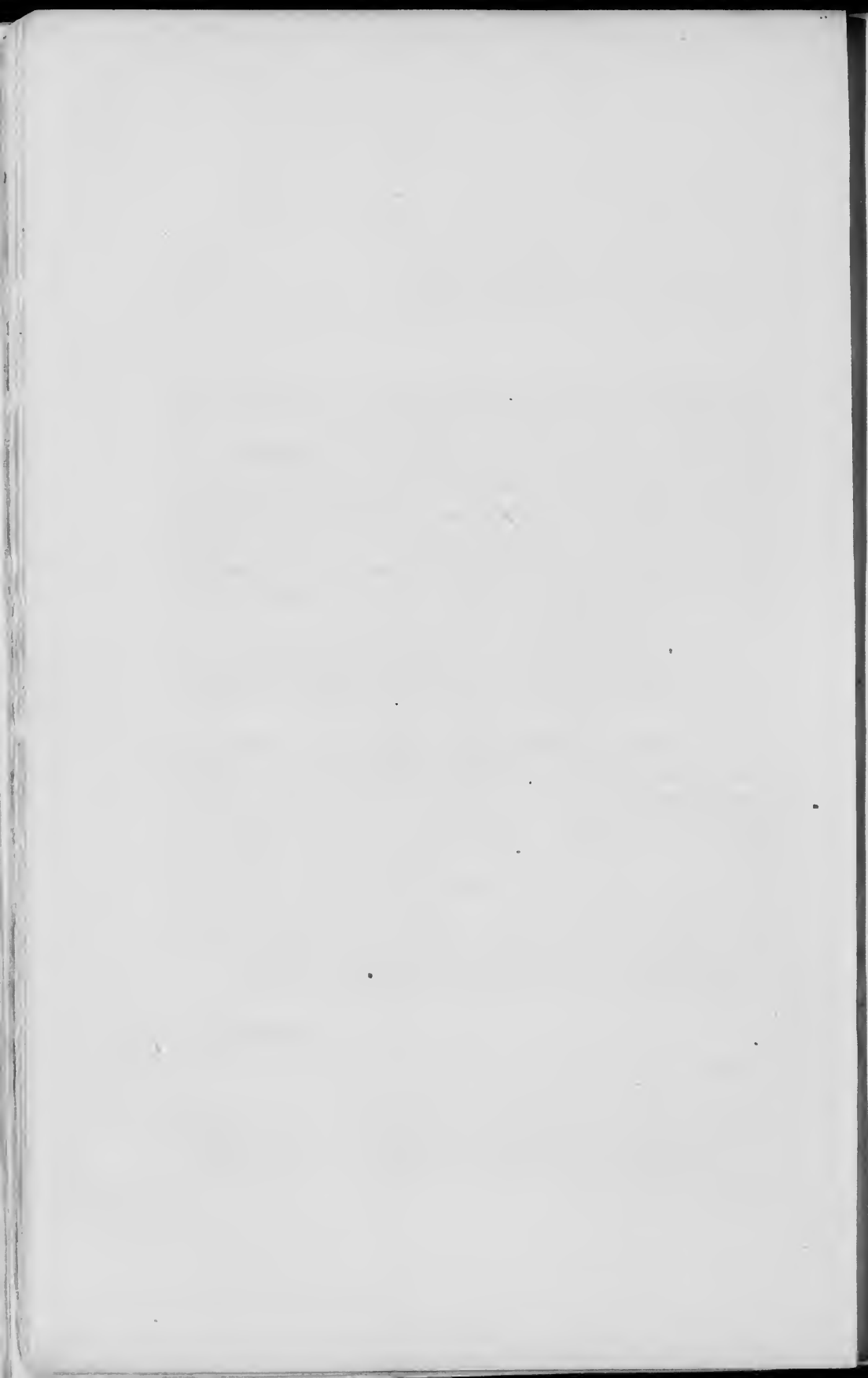
It is matter of regret that there is no history of Methodism in Leeds. Leeds is associated with all that is venerable and noble in Methodism, and has a history well worth recording. Some years ago an attempt was about to be made, and material collected, which ultimately fell into the hands of Dr. George Smith, when preparing his "History of Methodism." It is to be hoped that this may yet fall into competent hands, and a worthy history of Methodism in this northern metropolis be written.

T. HARDCASTLE.

ARMLEY, *August*, 1871.

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\* "Memorials of Methodism in Bramley," by Joseph Hill.  
Bramley, 1859. 24 pp.





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# METHODISM IN ARMLEY.

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## CHAPTER I.

Armley...Early favored with Methodist Preachers...John Nelson begins to preach...Rev. Benjamin Ingham...His Societies...Mr. John Wesley's first visit to Yorkshire...C. Wesley ..C. Graves and John Nelson at Armley...Gracious influence attends Mr. Graves' preaching...Rev. C. Graves noticed...Armley Society...The three Mary's...Mary Shent...Armley Society a nursing mother.

ARMLEY is a manufacturing village of about 7,000 inhabitants, pleasantly situated on the southern acclivities of the river Aire, about two miles S.W. of Leeds, but now fast becoming one of the suburbs of that rapidly extending and populous town.

When or by whom Methodism was first introduced into Armley, whose voice first lifted up its warning notes in its streets in connexion with the "great awakening" of the last century, no record tells.

That it was at a very early period of Methodistic history, there is abundant and undoubted testimony.

When John Nelson returned from London, about Christmas, 1740, he began to speak to his neighbours about the forgiveness of sins, and that he himself was as sure his sins were forgiven, as he could be of the shining of the sun. Some put him upon the proofs of the great truths, which led him unawares to quote and explain several parts of Scripture.

"This he did at first sitting in his own house till the company increased so that the house could not contain them. Then he stood at the door, which he was com-

monly obliged to do in the evening as soon as he came from work.

"Mr. Ingham, hearing of this, came to Birstall, enquired into the facts, talked with John himself, and examined him in the closest manner, both touching his knowledge and spiritual experience, after which he pressed him as often as he had opportunity to come to any of the places where he himself had been, and speak to the people as God should enable."\*

Mr. Ingham, referred to in the preceding extract, was one of the original band of Methodists at Oxford, and brother-in-law to the pious Countess of Huntingdon, having married Lady Margaret Hastings (her ladyship's sister) who was converted under his preaching.† He went with the Wesleys to Georgia in 1737, and in 1738 accompanied John Wesley to Hernhutt, in Germany, on a visit to the Moravians. He afterwards settled at Ossett, his native place, and commenced preaching in dwelling-houses and fields, his followers he formed into societies, about sixty of which existed in Yorkshire in 1742. He wrote a "Treatise on the Faith and Hope of the Gospel," which, with the Bible, and a Hymn Book compiled and published by him in 1748, formed the doctrinal standard of his people.

The Moravians, who first came into Yorkshire at his invitation, greatly assisted him in the management of his Societies. By his advice and assistance, the Moravian establishment at Fulneck was built, a large portion of the money being provided by him. In 1753, having separated from the Moravians, he applied to Mr. Wesley at the

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\* Wesley's "Journal."

† That celebrated gossip, Lady Mary Wortley Montague, having heard of this marriage while at Rome, wrote, "The news I have from London is, Lady Margaret Hastings has disposed of herself to a poor wandering Methodist."

Leeds Conference for an union of their joint Societies, and the following question and answer occur in the "Minutes" for that year.

Q. "Can we unite, if it be desirable, with Mr. Ingham?"

A. "We may now behave to him with all tenderness and love, and unite with him when he returns to the old Methodist doctrine."

After his death, in 1772, his Societies gradually dwindled away, until, in 1813, they were united with the "Old Scotch Independent Churches." A few of the Societies maintained a separate existence after this, fragments of which still remain. The Society in Leeds, a few years ago, consisted of a single family. It is not unlikely that Armley had the benefit of Ingham's labours, and that through his, or some of his people's invitation, John Nelson was induced to visit Armley. Mr. Ingham having "pressed him as often as he had opportunity to visit any of the places where he himself had been."

Nelson began to preach in his own house in 1741, and in 1742 he records a visit to Armley as follows:—

"It was about May when Mr. John Wesley came into Yorkshire, and towards Michaelmas that Mr. Charles Wesley and Mr. Charles Graves came. They stayed a few days, then went on to Newcastle, with an intent to return in a fortnight, but the Lord opened such a door in that town, that Mr. Wesley stayed some time longer. Mr. Graves came at the time appointed, and the Lord blessed his coming to several souls. I remember one night he preached at Armley, and, when he had done, I gave an exhortation, and the Lord applied the virtue of His blood to many souls that night."

Nelson gives no date to this, but John Wesley gives the date in his "Journal" as 1742. *May 26.*

This was probably not Nelson's first visit to Armley, he merely refers to it as a circumstance in connexion with

Mr. Wesley's visit to Yorkshire, and the gracious visitation under Mr. Graves' discourse. There is a chasm in Mr. Charles Wesley's "Journal" from September 22nd, 1741, to January 2nd, 1743, and, consequently, we have no record of this, his first visit to Yorkshire. He visited Leeds, but whether he preached there is not certain.

Mr. Charles Caspar Graves was a student of St. Mary Magdalene's College, Oxford, where he became acquainted with John and Charles Wesley, and joined the Methodists in the University. For some time after his conversion he was a very zealous preacher in fields, and wherever providence opened a door for him, but, giving way to the fear of man and the opinion of those whom he accounted wiser than himself, he was induced to sign a paper in which he renounced all connexion with the Methodists, and promised not to attend their meetings or their expositions. He afterwards felt much uneasiness of mind on this account, and sent in a recantation to the Fellows of his College, and rejoined the Methodists, with whom he continued till 1747.

Nelson remarks further in connexion with Mr. Graves' visit to Armley that "for a whole week together there were some that felt the atoning blood of Jesus Christ."

He says nothing as to any class at Armley at this period, but there doubtless was one, and, indeed, the wording of the above sentence would seem to indicate the weekly communion.

Armley may thus justly lay claim to being one of the oldest Societies in Yorkshire, probably next to Birstall, and to it the early converts in Leeds resorted before a Class or Society was formed in that town. One of these was Mary Shent, who having heard of John Nelson's preaching at Birstall, went there with two other women, Mary Weddale and Mary Maud, often called the three Marys, and was converted under the first sermon she

heard. She was, undoubtedly, the first Methodist in Leeds, and through her persuasion her husband, William Shent, was induced to hear Charles Wesley and Mr. Graves, which led to his conversion and the introduction of Methodism into that important town.

Mary Shent having lived many years in the enjoyment of the "pearl of great price" which she had found, died in 1761. Mr. Wesley preached her funeral sermon, on Sunday, July 19th, of that year, to the largest congregation he had ever seen in Leeds, from Luke xvi. 2, "Give an account of thy stewardship, for thou mayest be no longer steward."

Nelson says, "Now Armley Society became a nursing mother to the new born souls at Leeds, for there were steady souls at Armley who had stood from the beginning without wavering, and I trust we shall meet together in heaven."

## CHAPTER II.

Conversion of William Shent...Introduction of Methodism into Leeds...  
John Nelson and John Wesley preach for the first time in Leeds...  
Charles Wesley at Leeds and Armley...Meets with an accident...  
William Shent noticed...The "Old Boggart House"...Sermon by  
a somnambulist...John Nelson a soldier...John Wesley mobbed at  
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death and funeral...His epitaph.

WHEN Mr. Wesley first came into Yorkshire (May, 1742,) Methodism had not been introduced into the town of Leeds, and though he spent some days preaching in the neighbourhood he did not visit the town itself.

During the visit of Mr. Charles Wesley and Mr. Graves, however, (Michaelmas of the same year,) an event occurred which not only led to its introduction, but attracted to it considerable attention. This was the conversion of William Shent.

John Nelson says, "About this time William Shent was converted, and there began to be an uproar in Leeds about his saying he knew his sins forgiven. Some, however, believed his report and had a desire to hear for themselves, neither could he be content to eat his morsel alone, for his heart panted for the conversion of his neighbours.

"The Christmas following he desired me to go and preach at Leeds, but when I gave notice of it to the Society, they advised me not to go till we had kept a day of fasting and prayer. So we humbled ourselves before God on the Friday, and on Sunday night I went to Leeds, several of the brethren accompanying me. As we were going over the bridge we met two men who said to me, 'If you attempt to preach in Leeds you need not expect



to come out again alive, for there is a company of men have sworn they will kill you.' I answered, 'They must ask my Father's leave, for if He has any more work for me to do, all the men in the town cannot kill me till I have done it.' When we got to Brother Shent's he had provided a large empty house to preach in, and it was well filled with people." \*

When Mr. Wesley visited Yorkshire a second time, William Shent invited him to preach in Leeds, and he records in his "Journal," under date of Friday, 8th of April, 1743, "I preached at Knaresborough and at Leeds on 'By grace are ye saved through faith.'"

This was Mr. Wesley's first visit to Leeds, and the first sermon he preached in that town. A small Society had been gathered together before he came, through the labours of John Nelson and William Shent. There was also a class, "one of the ten members of which, who died in York a few years ago, observed to a friend, with great delight and enthusiasm, 'When Mr. Wesley came to Leeds he did not take us into Society, we took him in.'"+

In the following month Leeds was favoured with a visit from Charles Wesley. He says, May 28th, 1743, "I preached in the morning and at noon with great enlargement to this childlike people (Birstall), then at Armley

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\* This room they occupied for some time, and then removed to a room in Rockley Hall Yard, (Rockley Hall was a curious old timber house, formerly the seat of the Rockley's, and stood in Nether Head Row, at a corner where Vicar Lane enters Kirkgate,) here they continued for a few months only, then removed to a house at Nether Mills; this becoming too small they took a portion of Ingram Hall, top of Richmond Street, Bank, from which they were driven by persecution, and took shelter in the house of Matthew Chippendale, a basket maker in Boggart Close. When the weather was favourable they preached in the Garth adjoining the house. A curious old engraving, still extant, represents Mr. Whitefield preaching in this Garth.

+ Smith's "History of Methodism," vol. 1, p. 198.

X *Texts. Birstall - Mark 9.23. Rom. 8-32  
Armley - Acts 10 - 34.*

on my way to Leeds. Sunday, May 29th. Not a year ago I walked to and fro in these streets and could not find a man, but a spark is at last lit in this place also, and a great fire it will kindle. I met the infant Society, about fifty in number, most of them justified, and exhorted them to walk circumspectly, since so much depended on the first witnesses. At seven I stood before William Shent's door and cried, 'Ho, every one that thirsteth, come ye to the waters.' The word took place, they gave diligent heed to it, and seemed a people prepared for the Lord."

Next day, Monday, May 30th, Mr. Charles Wesley met with an accident which had nearly deprived the Methodists of their sweet singer; he had left Leeds in continuation of his journey northwards, and when near Ripley his horse threw him and fell upon him. "My companion," he says, "thought I had broken my neck, but I had only bruised my leg, sprained my hand, and stunned my head, which spoiled my making hymns, or thinking at all till the next day."

The name of William Shent being so intimately connected with early Methodism in Leeds and neighbourhood, a few particulars of him may not be uninteresting. He was a barber, and had a good accustomed shop at the end of Duncan Street, fronting Briggate. "His conversion," says John Nelson, "caused an uproar in Leeds, because he said 'he knew his sins forgiven.' Not being content to eat his morsel alone, his heart panted for the salvation of all his neighbours," and with the traditional volubility of his craft, he spoke to his customers about the great salvation of which he had been made partaker. Many patronised his shop in order "to hear for themselves," and at his door John Nelson, the Wesleys, and the early preachers offered a full and free salvation.

Towards the building of the Old Chapel, the Boggart

House,\* he gave and begged £200. In 1746 he became one of Mr. Wesley's lay preachers and itinerated through Yorkshire, leaving his business to be carried on by journeymen and apprentices in his absence.†

Mr. Wesley had a very high opinion of his piety and usefulness, and in 1749 at the Conference held in London, he was appointed "Assistant," or Superintendent of the Yorkshire Circuit, the other preachers were called "helpers." He still retained his business, being classed among the preachers called "Half Itinerants," of whom in 1755 there were twelve.

Finding that in consequence of his absence his business fell off, he returned to it. And after being a member of Society thirty-six years, and a local preacher thirty-two years, he fell into sin and was expelled the Society. His business declined, and, with a large family, he fell into ill health and poverty.

Mr. Wesley did not forget him although fallen and poor. And in a letter to the Leeds and Keighley Societies, dated London, January 11th, 1779, in which he enumerates circumstantially the many services William Shent had rendered to Methodism, he strongly urged them to raise a fund to help him, and offered to give liberally towards it himself.

He recovered his health, but not his circumstances, nor his piety.

\* So called from being built in Boggart Close. The chapel was built in 1750, around the house of Matthew Chippendale, basket maker, in which the Society worshipped at the time. And when the chapel was covered in, the materials of the old house were thrown out at the windows. May 14th, 1751, Mr. Wesley says, "I preached about five at Leeds, in the walls of the new house."

† In the Leeds Circuit Stewards' book there are payments of 7s. 6d. per quarter to William Shent for "shaving the preachers," till 1772, when it is increased to 10s. 6d. August 15th, 1772, there occurs the entry, "Paid William Shent, for shaving the preachers and dressing their wigs during Conference, £2 10s. 0d."

He died at the house of his daughter Sarah, in the old Post Office Yard, now Kenyon's Court, Briggate, in the the month of November, 1787.

Mr. John Pawson says, "Poor William Shent died this year, a melancholy instance of human instability. After preaching the gospel to others for forty years, there is too much reason for fear that he died in sin at last. O for grace to endure to the end." \*

Mr. Pawson was at the time stationed at Leeds, and saw him shortly before he died.

Mr. Wesley relates a curious story concerning one of the preachers who was in the habit of preaching in his sleep, of which William and Mary Shent and others were witnesses, and which no doubt occurred in Leeds.

"1753, Saturday, June 2nd. Hardly knowing how to give credit to an odd story which I had heard, that one of our preachers was accustomed to preach in his sleep, I inquired more particularly concerning it, and received the following account: 'On Friday, May 25th, about one in the morning, being then fast asleep, he began to speak. There were present, in two or three minutes, William, Mary, Amelia Shent, John Haine, John Hampson, Joseph Jones, Thomas Mitchell, and Ann Foghill.

"He first exhorted the congregation to "sing with the spirit and the understanding also," and gave them directions how to do it. He then gave out that hymn, line by line,—

"Come, Holy Spirit, Heavenly Dove,  
With all Thy quick'ning powers ;"

pitching the tune, and singing it to the end. He added an exhortation to take heed how they heard; then he named his text, 1 John v. 19. "We know that we are of God, and the whole world lieth in wickedness." He

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\* "Methodist Magazine," 1806, p. 541.

divided his discourse into six parts, undertaking to show, 1. That all true believers are of God ; 2. That they know they are of God ; 3. That the world lieth in wickedness ; 4. That every individual who is of the world is in this condition ; 5. The dreadful end of such ; he, 6. Closed with an exhortation to those who were of God, and those who were of the world.

“After he had gone through two or three heads, he broke off, and began to speak to a clergyman who came in and interrupted him. He disputed with him for some time, leaving him space to propose his objections, and then answering them one by one. Afterwards he desired the congregation, now the disturber was gone, to return thanks to God, and so gave out and sung,

“Praise God, from whom all blessings flow !”

“When he had done preaching he desired the Society to meet ; to whom he first gave out a hymn as before, and then exhorted them to love one another ; 1. Because they had one Creator, Preserver, and Father ; 2. Because they had all one Redeemer ; 3. Because they had all one Sanctifier ; 4. Because they were walking in one way of holiness ; and 5. Because they were all going to one heaven.

“Having sung a parting verse, he said, (as if shaking each by the hand,) “Good night, brother,” “Good night, sister.” This lasted till about a quarter after two, he being fast asleep all the time. In the morning he knew nothing of all this ; having, as he apprehended, slept from night to morning, without dreaming at all.’ By what principles of philosophy can we account for this ?” \*

Dr. Southey insinuates that Mr. Wesley was too credulous, and was imposed upon by this narration.†

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\* Wesley’s “Journal,” vol. 2, p. 279.

† Southey’s “Life of Wesley,” vol. 2, p. 412.

But the five men present were all preachers, and if not men of great abilities, they were possessed of considerable shrewdness, and had seen more of human life under its various phases than Dr. Southey had; and are there not recorded instances of somnambulism as strange as this?

On Sunday morning, May 6th, 1744, the streets of Leeds presented an unwonted appearance, they were thronged by eager crowds, some with grief and dismay on their countenances, others with glad and merry hearts. A troop of soldiers had that morning marched into the town from Bradford on their way to York, among them was John Nelson, who had been impressed for a soldier, chiefly through the instrumentality of the bigoted and vindictive Vicar of Birstall. "We stood in the street till ten," says Nelson, "hundreds flocked to see me. As I was standing, a jolly, well-dressed woman came up to me, and put her face almost to mine, and said, 'Now, Nelson, where is thy God? thou saidst at Shent's door, as thou wast preaching, thou was no more afraid of His promise failing, than thou wast of dropping through the heart of the earth.' I replied, 'Look in the 7th chapter of Micah and and the 8th and 10th verses.' Just as the church began, I was guarded to the jail, and the others ordered to the ale-house. I thought of the "Pilgrim's Progress," for hundreds of people in the street stood and looked at me through the iron gate, and were ready to fight about me." Though wearing a soldier's uniform, Nelson declared he would never fight, saying, it was inconsistent with the character of a Christian. His discharge was obtained in July, 1744, through the interference of the pious and "elect lady," the Countess of Huntingdon.

We get a glimpse at the spiritual condition of the Armley Society, as well as the extraordinary labours of Mr. Wesley in the following extract from his "Journal," "Saturday, August 20th, 1748. At the earnest request

of the little Society, I went to Wakefield. I knew the madness of the people there ; but I knew also, they were in God's hand. At eight I would have preached in Francis Scott's yard, but the landlord would not suffer it, saying, the mob would do more hurt to his houses than we should do him good ; so I went perforce into the main street, and proclaimed pardon for sinners. None interrupted or made the least disturbance, from beginning to end. About one I preached at Oulton, where, likewise all, is now calm after a violent storm of several weeks, wherein many were beaten and wounded, and outraged various ways ; but none moved from their steadfastness. In the evening I preached at Armley to many who want a storm, being quite unnerved by constant sunshine."

The reverses of the British army under the Duke of Cumberland in Flanders, and the revolt of the Scottish chiefs under the Young Pretender in 1745, were the signal for an outburst of popular fury against the Methodists, especially in the north of England. At Leeds they had hitherto been unmolested, and had pursued their work of religious and moral reformation with something like popular approval. But a cry was raised that the Methodists were in league with the enemies of the Government ; that Mr. Wesley was "an agent of the Pretender, not an Englishman as he insisted, but a Frenchman and a Jesuit ; who, from the opinion entertained of his superior talents was employed by a neighbouring court to pave the way for the Chevalier.\* He preached at Leeds, on his way to Newcastle, on Thursday, September 12th, at five o'clock in the morning, and met the Society at eight, "after which the mob pelted us with dirt and stones great part of the way home."† In the evening the mob renewed their attentions, but were in

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\* Hampson's "Life of Wesley."

† Wesley's "Journal."

"larger numbers" and "higher spirits." Their fury, however, was soon spent, for on the Saturday and Sunday following he preached at Armley and Leeds unmolested.

During this year, Mr. Wesley published "A Farther Appeal to Men of Reason and Religion," in three parts, a copy of which he presented to every clergyman and alderman of Leeds.

In the year 1749 the Armley Society appears among the subscribers to an edition of Charles Wesley's "Hymns and Sacred Poems," in two volumes.

The Wesleys were very careful to cultivate a taste for good singing in all their Societies, and to assist in this Charles Wesley's rich scriptural melodies were widely circulated among the people. Mr. Wesley urged the preachers to procure as many subscribers as they could, and to "preach often on singing," to "exhort every one in the congregation to sing." "In every large Society let them learn to sing," to "suit the tunes to the Hymns," &c.

Previous to the publication of the above they had published small volumes with the same title in 1739, 1740, and 1742; also "Hymns on God's Everlasting Love," 1741; "Funeral Hymns," 1744; "Resurrection," "Ascension," "Whitsuntide Hymns," and "Gloria Patri," in 1746; and "Redemption Hymns," in 1747; they also published others afterwards.

These were eventually found to be too numerous for general use. Consequently some Societies used some of these publications, and some used others, which caused great inconvenience to both preachers and people. Some of the preachers too, who imagined they had poetical abilities, would use their own compositions in the vocal services of the congregations. These irregularities and inconveniences led the Wesleys in 1779 to issue a selec-



tion from the preceding works, which was called the "Large Hymn Book," and is the one now in use, which, for all the purposes of private devotion or public worship, is surpassed by none.

These hymns have done more than systems of theology or disciplinary enactments to mould and fashion the spiritual life and power of the people; they "celebrate Christian experience, from the depths of affliction, through all the gradations of doubt, fear, desire, faith, hope, and expectation, to the transports of perfect love."\* They "have been a liturgy engraven on the hearts of the poor; they have borne the name of Jesus far and wide, and helped to write it deep on countless hearts."†

About this time Mr. Thomas Taylor, then a boy between nine and ten years of age, resided with his brother Samuel for a short time at Armley; though the episode as related by him is not very complimentary either to his brother or the staple trade of Armley and district. He says, "My eldest brother took me to his house, designing I should be brought up to his business, viz., a clothier. Nothing could have been more detestable to me. I abhorred the name of a clothier. Yea, I heartily despised both him and his trade. One morning, having done something amiss, rather by accident than design, I expected to meet with correction, and, to avoid, set out fasting, about the middle of November. It was a hard frost. I was very hungry, and sorely pinched with cold. I picked the hops from the hedge, and about eight o'clock at night came to another brother's house, eight or nine miles from where I set out in the morning. But, alas! on the third day, I was escorted back to my former quarters. Nevertheless, I determined to make my escape

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\* Montgomery.

† "Voice of Christian Life in Song."

again the first opportunity, which, in a fortnight after, I effected."\*

At the Conference of 1773, the preachers appointed for Leeds were Parson Greenwood, John Nelson, and John Wesley. Mr. Wesley's appointment was merely in name, his incessant and multifarious engagements preventing him from labouring in any one Circuit, and his lack of service in Leeds was supplied during the year by Mr. Isaac Waldron, a preacher, according to Atmore,<sup>†</sup> of but small ability and unamiable temper.

This was the last appointment of the brave pioneer of Methodism in the North of England—John Nelson. He was now in his sixty-seventh year, and notwithstanding the extraordinary labours and sufferings he had endured, able to take the work of an extensive Circuit like Leeds. But his valuable life was closed after an illness of but one hour and a half's duration, on the 18th of July, 1774. "On Wednesday, his remains were carried through the streets of Leeds, on his way to Birstall, attended by thousands, who were singing or weeping. It was truly a very solemn season to many, to see *him* carried to his grave, who had done and suffered so much in those parts for the honour of God, and the good of men."<sup>‡</sup> His wife, who had been for some time an invalid, only survived him about two months. The remains of the dauntless preacher and his faithful wife rest in Birstall churchyard,

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\* "Redeeming Grace, displayed to the chief of sinners, being the outlines of God's gracious dealings with His unworthy servant." Thomas Taylor. Leeds, 1804.

Mr. Taylor does not mention Armley, but the late John Wild, senior, who knew Mr. T. intimately, is our authority.

† "Methodist Memorial," p. 436.

‡ "Arminian Magazine," 1788, p. 573.

under a plain stone, bearing the following inscription, the production truly of "the unlettered muse."

JOHN NELSON,

DEPARTED THIS LIFE, JULY <sup>e</sup> 18, 1774,

AGED 67 YEARS.

MARTHA, HIS WIFE, DEPARTED THIS LIFE,

SEP. <sup>e</sup> 11, 1774 ; AGED 69 YEARS.

"While we on earth had our abode,  
We both agreed to serve the Lord ;  
And He was pleased, as you may see,  
By death, not long us parted be ;  
Then He required the breath He gave,  
And now we lie, both in one grave ;  
Until again, He us restore  
A life to live, and die no more."

Among the disbursements of the Leeds Circuit Board, under date August 11th, 1774, there are the following items :—

	£.	s.	d.
Paid doctor's bill for late John Nelson.....	0	2	0
„ John Parry for funeral expenses of			
John Nelson .....	3	15	0

### CHAPTER III.

The Leeds Circuit... List of Societies, 1768... Circuit expenses...  
 Preachers' stipends... Dr. Hey... Early Plans... Plan for 1802...  
 First preaching-room at Armley... Samuel Gott's house licensed...  
 Samuel Gott noticed... Erection of first chapel... List of Trustees...  
 John Wesley and Thomas Olivers at Armley.

IN the year 1768 there were thirty-one Societies on the Stewards' book. The Contributions of the Armley Society were, with the exception of Thorner, next in amount to the Leeds Society for many years. The following statement of receipts from the different Societies is a fair average.

1768.	MID-SUMMER.	MICKLE-MAS.	1768.	MID-SUMMER.	MICKLE-MAS.
	£ s. d.	£ s. d.		£ s. d.	£ s. d.
Leeds ...	4 4 3	4 6 6	Forward ...	12 12 9	13 1 9
Hunslet ...	0 0 0	0 10 0	Horsforth ...	0 6 0	0 7 0
Rothwell ...	0 15 0	0 15 0	Chapeltown...	0 8 0	0 9 0
Woodlesford	0 3 0	0 0 0	Seacroft ...	0 7 0	0 7 0
Methley ...	0 0 0	0 0 0	Thorner ...	1 10 0	1 10 0
Wakefield ...	0 15 0	0 15 0	Aberford ...	0 4 0	0 2 6
Horbury ...	1 1 0	1 1 0	Clifford ...	0 10 0	0 5 0
Middleton ...	0 12 6	0 13 0	Wetherby ...	0 7 6	0 7 0
Armley ...	1 3 0	1 3 0	Knarresbro ...	0 4 0	0 4 0
Bramley ...	0 17 0	0 15 0	Wighton ...	0 10 6	0 8 0
Farsley ...	0 12 6	0 11 0	Keswick ...	0 7 6	0 5 0
Woodside ...	0 12 0	0 13 0	Harewood ...	0 9 0	0 6 6
Staincross ...	0 10 0	0 10 0	Rawcliff ...	0 5 0	0 10 6
Kirkamgate	0 6 6	0 6 0	Barwick ...	0 2 0	0 2 0
Yeadon ...	0 10 6	0 10 6	Osmondthorp	0 0 0	0 5 3
Woodhouse...	0 10 6	0 12 9	Stainburn ...	0 6 0	0 3 6
Forward ...	12 12 9	13 1 9		18 9 3	18 14 0

For disbursement of these receipts, see Appendix, note A.

The expenses for which the Circuit Board was liable, are stated as—

- 1 For the travelling preachers' clothes, each £3 per quarter.
- 2     "             "             travelling expenses, 5s. per quarter.
- 3     "             "             horses, after labouring half-year in  
                                  the Circuit.
- 4     "             "             maintenance of wives and children.
- 5     "             "             expenses to the Conference.
- 6     "             "             washing of linen.
- 7     "             "             carriage of letters and boxes.
- 8     "             "             shaving.
- 9     "             "             farrier's bills.
- 10    "            "            saddler's bills.
- 11    "            "            apothecary's bills.
- 12    "            "            funerals.
- 13 Horse-hire and turnpikes for the local preachers.
- 14 Printing of tickets and class papers.
- 15 Dinners at the quarterly meetings, and whatever other expense  
     relates to the Circuit, as belonging to the whole of it.

At the Conference of 1752, it was resolved that the preachers should have a stipend of £12 per annum for clothes and necessaries. Food and lodging it was supposed would be still provided voluntary by the people among whom they laboured. Myles says it was some years before the rule was generally adopted, and in 1765 the York Circuit sent a protest to the Manchester Conference against *so large* a sum being allowed. Leeds, however, early adopted the rule.

The circuit steward at this time, and for many years afterwards, was Dr. Hey, the eminent surgeon and philanthropist.\* He had early joined the Methodists, and his house was always the home of Mr. Wesley, whenever the itinerating evangelist came to Leeds. Like many of the

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\* An account of the monies received at the quarterly meeting from the different Societies in the Leeds Circuit, together with the disbursements.

June 27th, 1768.

WILLIAM HEY, Steward.

Methodists of that day, he was a consistent and devoted member of the Established Church, and becoming apprehensive of a separation, he obtained permission of Mr. Wesley to explain his views to the preachers at the Leeds Conference of 1781. After he had done so at some length, Mr. Wesley reminded him that "much business lay before them," and requested him to defer the remainder until another opportunity. That opportunity, however, never came, and Dr. Hey shortly after left the Society, saying, "He did not leave the Methodists, they left him."

The early plans of the Leeds Circuit were made on a peculiar system, the local and itinerant preachers' plans being distinct and separate from each other; and the Circuit was divided into two sections, each of which was supplied by the local preachers on alternate Sundays.

In Smith's "History of Methodism," vol. 1, p. 702, there is a copy of one of these plans. There is no time of service stated, and Bramley, Armley, and Wortley are grouped together. This was a manuscript plan, none being printed till 1795.

The accompanying plan for 1802, is a copy of one in the writer's possession. It is made on the same system, with figures, instead of initials, indicating the appointments of the preachers. It is a local preachers' plan, and the travelling preachers, Messrs. Barber, Bramwell, and Reece have no appointments except at Wortley, where their initials appear once a month.

When the Methodist preachers first visited Armley, they preached in the open air on the common, (John Nelson and Charles Wesley preached on the common, with their backs to the gable end of the house of Hannah Close, now used by Mr. Anderson, as a joiner's shop, which then stood by itself at the bottom of the moor,) and on Lamb Hill. How long they continued to do this, and

# PLAN OF THE LOCAL PREACHERS ON THE LEEDS CIRCUIT.

1802.	MONTHS.	MAY		JUNE				JULY				AUGUST					SEPTEMBER				OCT.	
SABBATH DAYS.		23	30	6	13	20	27	4	11	18	25	1	8	15	22	29	5	12	19	26	3	10
DUNKESWICK 9 HAREWOOD 5 ...	10			22		3		7		14		24		6		4		21		26		1
WORTLEY 1½ and 5 ...	R			8		B		16		W		6		R		25		B		11		W
SEACROFT 9 and 2 ...	2			6		4		22		19		14		16		1		25		7		26
THORNER 9 SHADWELL 2 ...	12			18		13		23		20		21		4		17		6		10		7
BRAMLEY 9 and 1½ ...	1			13		24		5		9		16		22		20		18		25		10
CHAPELTOWN 1½ and 5 ...	11			9		16		17		5		3		21		8		24		20		25
HOLBECK 2 BEESTON 5 ...	4			2		14		20		16		1		26		18		3		19		11
FORGE 9 and 2... ...	6			4		15		11		21		25		19		12		16		9		3
WOODSIDE 2 ...	5			16		21		25		24		20		23		15		1		2		22
HALLINGLEY YATES 2 ...	14			3		18		19		26		17		12		10		13		6		4
ARMLEY 1½ and 5 ...	21			1		23		18		10		8		11		22		9		16		24
WEST GARFORTH 9 MICKLEFIELD 2 ...	3			7		1		26		4		13		15		14		19		18		21
MILL-SHAY 9 MIDDLETON 2 ...	26			10		7		9		17		13		20		11		15		14		13
FARNLEY 1 WORTLEY 5 ...	15			11*		5		2*		18		22*		3		9*		23		17*		16
KIPPAX 1½ and 5 ...	24					2				7				10				20				15
HUNSLET 10½ and 2 ...		5			8		16		25		24		21		18		15		23		22	
HOLBECK 10½ and 5 ...		9			6		5		8		21		22		23		24		25		16	
WEETON 1½ HAREWOOD 5 ...	16				17		24		1		22		5		10		6		3		20	
ECCUP 2 CHAPELTOWN 5 ...	1				10		22		3		6		7		13		19		24		26	
HORSFORTH 9 and 1½... ...	10				16		2		7		11		9		5		26		22		25	
WORTLEY 1½ BEESTON 5 ...	17				19		10		2		1		3		7		4		14		9	
WOODHOUSE 2 and 5 ...	25				23		6		24		5		2		16		10		8		21	
THORNER 9 BARWICK 1½ ...					22				10				1				21				23	
MOOR GARFORTH 9 STURTON 2 ...	24				14		12		15		9		23		20		13		4		18	
ARMLEY 1½ WORTLEY 6 ...	21				11		18		22		23		12		2		17		10		24	
ROTHWELL 1½ WOODLESFORD 5 ...	23						9				15				21							
RIGTON 9 EAST KESWICK 1½ ...					9				23				10				5				19	
HUNSLET 6 ...	23	19		17	24	25	21	1	4	2	10	11	14	3	9	16	8	26	20	21	7	2
HALTON 1½ WHITCHURCH 5 ...	22			26		10		12		13		4		24		23		2		15		19

The number marked with an asterisk (\*) goes only to Farnley at noon.

1 Armitage	4 Blackit	7 French	10 Hodgson	13 Little	16 Ripley	19 Snaith	22 Scarth	25 W. Simpson	W Bramwell
2 Bradshaw	5 Dawson	8 Greenwood	11 Holmes	14 Mellor	17 Richards	20 Simpson	23 Turkington	26 Illingworth	R Reece
3 Binns	6 Dodgson	9 Horn	12 King	15 Paul	18 Smith	21 Sigston	24 Woodcock	B Barber	

what were the facilities or opposition offered to them, ere they obtained a room in which to preach, we have no information ; but we may presume that such a flourishing Society would not long remain without one.

The only room known to have been occupied as such, was a large chamber over a house in Mistress Lane, or what is more familiarly known as Steep-causeway. It was always spoken of by the old people as "the preaching house;" and the yard in which it was situate, was described in the rate books of the township, as "the preaching house yard," for many years after it ceased to be occupied as such. This house is still in existence (1870). Here they continued to worship till the erection of the first Chapel in 1784.

The house of Samuel Gott was licensed as a place of worship, according to the terms of the following certificate, (copied from the original.)

"These are to certify, to whom it may concern, that the house of Samuel Gott, in Westgate, in the town of Armley, in the parish of Leeds, in the County or Diocese of York, was this day registered in the Consistory Court of his Grace the Lord Archbishop of York, as a place of public worship of Almighty God, for Protestant Dissenters.

As witness my hand this 22nd day of November, 1776.

H. A. WRIGHT,

Deputy Registrar."

This house was doubtless licensed more for the purpose of holding religious meetings, such as class meetings and prayer meetings, than as a place of worship; according to the "Conventicle Act" of Charles II, which was then in force, it was illegal for more than five persons, beside those of the household, to assemble and hold religious meetings, "in other manner than according to the Liturgy and practice of the Church of England," under a penalty of £20, and any person preaching or teaching at any



such meeting, was liable to the same penalty ; and these penalties were in many instances rigourously enforced against the Methodists, some of whom suffered most cruel persecution.

The Toleration Act, however, provided that in any house licensed as above, the assemblage would be legal.

Samuel Gott was a very poor but consistent follower of the Saviour. He often, while relating his experience, adverted to his struggles with poverty ; how he had twice sold his household goods to pay his just and honest debts, and would do so again rather than bring a scandal on the cause of his Divine Master.

He died on the 10th of November, 1787, aged 54 years. We have often heard the old people, who witnessed his death, speak of it as being most rapturous, and indiscribably happy. The chamber where he met his fate appeared to resound with heavenly music, as though angels welcomed him to his Father's house. He was one of those whom

“the convoy attends  
The ministering host of invisible friends.” \*

In 1784, the first chapel was erected. The trustees had to contend with many difficulties, first in obtaining the ground, and afterwards in raising the structure.

\* Over Samuel Gott's grave in Arnley churchyard, is the following epitaph—

“Here lieth the body of SAMUEL GOTT, of Arnley, who departed this life, the 10th day of November, 1787, aged 54 years.

“Hark, he bids his friends adieu,  
Some angel calls him to the spheres ;  
Our eyes the happy saint pursue,  
Through liquid telescopes of tears.  
Sweet soul, we leave thee to thy rest,  
Enjoy thy Jesus and thy God ;  
Till we from bonds of flesh released,  
Spring out, and climb the shining road.”

The clergyman who lived close by, (in the house now occupied by Mr. Leach, artist,) opposed them at every step. And when the first load of bricks arrived, he refused permission for them to pass through the gate, which was a private one, leading to the ground; but William Hawkswell, one of the trustees, was sent for; and he, having a right of way through it to his own land, broke the gate open, and gave them admission.

The trustees of this chapel were nine in number, namely—

JOHN WALKER, Senr.,	EDWARD WALTON,
WILLIAM CLARK,	JOHN HUTCHINSON,
WILLIAM HAWKSWELL,	JOSEPH STEAD,
JOHN WALKER, Junr.,	WILLIAM PICKARD,
JOHN CROSSFIELD.	

John Walker, Senr., at the time the chapel was built, was only possessed of thirty pounds, and he nobly gave ten towards the building fund. He is said to have gone to live at Halifax on leaving Armley.

William Clark was brought to God through the preaching of John Nelson. He was a gay and thoughtless young man, taking delight in the sports and pastimes of that age of moral darkness; hunting and horse-racing were his especial delight. His wife entertained, somehow, unfounded sentiments of jealousy towards him, and often threatened to destroy herself, carrying about with her an instrument for that purpose. One day, being resolved to commit the fatal act, she thought she would first tell a neighbour of it; her neighbour dissuaded her from it, and told her a great man was going to preach that evening, and invited her to go with her and hear him. She agreed; went home and told her husband, and asked him to go also. They both went. The preacher was John Nelson; the word was applied with power to their hearts, they began to seek the salvation of their souls, and soon

found peace and joy through believing. It is worthy of remark that, previous to his conversion, he had a great impediment in his speech, which often mortified his pride, but when God set his soul at liberty, He

“Unloosed his stammering tongue, to tell  
The wonders of Immanuel.”

and he was ever after free from it.

He became a consistent member of the Methodist Society, and for upwards of thirty years his house was the constant resort of the preachers, and all who came with them.\* He gave thirty pounds towards the erection of the chapel, and, indeed, was the principal promoter of it. He died October 2nd, 1825, aged 85 years.

William Hawkswell, a tailor by trade, contributed towards the chapel both of his time and his substance. Neglecting his business, it is said, to assist in raising the sanctuary of the Lord; yet he often afterwards, in relating his experience, told how his business came back again, and he had greater prosperity than before. He draped the pulpit with black cloth on the death of Mr. Wesley, in 1791, being assisted by his daughter, who related the circumstance to the writer. He continued faithful to Methodism till the agitation caused by Mr. Kilham, when he left the Society and joined the Kilhamites, with whom he remained till his death in 1816, aged 77 years.

John Crossfield died in the faith on Whit-sunday evening, May 16th, 1785, aged 65. And at a lovefeast held in the Old Chapel, at Leeds, on the following day, Samuel Gott related, with peculiar feeling, the circumstances of his death.

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\* At his house occurred an incident which, among others of the same nature, led to the expulsion of Mr. Francis Thoresby, at the Conference of 1795. See Appendix, note B.

In John Crossfield's parlour, the late Mr. John Wild, Senr., received his first ticket, March, 1783; and succeeded him as leader of the class shortly after.

Edward Walton was a listing manufacturer, whose house was always open to the preachers; and who died at a good old age, "Faithful unto death."

John Hutchinson lived at Redcote, and farmed the the whole, or a part, of the land known as "Pasture Hills." During the sittings of the Conference in Leeds, in 1775, the horses of the preachers were pastured in his land; of which there occurs the following entry in the Leeds Circuit stewards' book, under date October 17th, 1775.

"Paid John Hutchinson for grass for preachers' horses, during the late Conference, £11 3s. 4d."

Prayer-meetings were held at his house at Redcote for many years before and after his death, which took place November 5th, 1796, aged 57 years.\*

Such were some of the men who assisted in rearing the first Methodist chapel in Armley.

In this chapel the venerable Wesley himself preached the word of life, and his zealous coadjutors carried on the work.

The late Mr. John Wild was once present when Mr. Wesley, accompanied by Thomas Olivers, came to preach, and while Mr. Wesley remained in the vestry, Olivers commenced the service by giving out his own noble ode to the "God of Abraham." *May 27-1782*

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\* On John Hutchinson's grave stone, there is a verse taken from "Lines written by a Young Lady, on the death of Mr. Thomas Hanby." See "Arminian Magazine," May, 1797.

"Soldier of Christ, farewell, thy race is run,  
Thou hast kept the faith, and nobly served thy God;  
Fought the good fight, the glorious victory won,  
And now hast entered to thy great reward."

## CHAPTER IV.

John Wild...Death of John Wesley...The Sacraments question...Bethel Chapel...Delegates meet at Leeds...Agitation in the Societies...Separation...Alexander Kilham at Armley...Revival of 1794...Charles Donald...James Smith...Joseph Gregg...Thomas Hanby...Chapel trust renewed, 1797...John Hawkshaw.

MR. JOHN WILD received his first quarterly ticket of membership, at the March visitation, 1783,\* from the hands of Mr. Alexander Mather. He was shortly afterwards appointed a leader, and continued to hold that office till his death in 1841; adorning the doctrine of God his Saviour, by the steadfastness of his faith, and the purity of his life. He was a man of a very cheerful disposition, yet as far from frivolity as from moroseness; he was a pattern to believers in his diligent attendance on the means of grace. For many years he was regarded as the father of the Armley Society, over which he watched with truly paternal care. By the blessing of God on his industry, he succeeded in business, and was one of the best of masters, and was justly esteemed by all his servants.

On the 2nd day of March, 1791, the Methodist Societies sustained an irreparable loss in the death of the Rev. John Wesley. This was an event not unexpected. He himself, on his previous birthday, (June 28th, 1790,) wrote in his diary, "This day I enter into my 88th year. For above 86 years I found none of the infirmities of old age, my eyes did not wax

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\* In the "Memorials of Mr. John Wild," it is stated that he joined the Society, 1785. I have, however, documentary evidence that it was in 1783, in which year also Mr. Mather was stationed in Leeds, but he was in York in 1785.

dim, neither was my natural force abated. But last August, I found almost a sudden change, my eyes were so dim that no glasses could help me; my strength, likewise, quite forsook me, and probably will not return in this world. But I feel no pain from head to foot, only it seems nature is exhausted, and, humanly speaking, will sink more and more, till

‘The weary springs of life stand still at last.’ ”

This period had now arrived—“his life’s long day,” was brought to a close. And

“Without a lingering groan,”

he passed away from the scene of his unparalleled labours and successes, to the reward of the “good and faithful servant,” in the 88th year of his age, and the 56th of his public ministry.

Soon after the death of Wesley, the Societies were disturbed by the agitation of two questions of the utmost importance. One was the holding of services in church hours, and the other the administration of the sacraments in Methodist chapels. Mr. Wesley had only permitted the first to be held under certain conditions, viz., “When the minister is a notoriously wicked man. When he preaches Arian, or any equally pernicious doctrine. When there are not churches in the town sufficient to contain half the people. And where there is no church at all within two or three miles.”

And the second he only allowed to be administered, 1st. “By those preachers who had received episcopal ordination; and afterwards, by a few of his own preachers whom he had set apart, by imposition of hands and prayer, for that purpose.”

A large number of the Societies now demanded both these privileges, and most of the preachers sympathized with them. While a few, who were called “High

Church," inclined to the old system. Mr. Benson being one of the chief of these.

Leeds took an active part in the discussion of these questions, and, as early as 1793, a number of the members favourable to these changes, and unable to obtain them at the chapel, took a large room capable of holding 500 people, which they converted into a preaching house, and gave it the name of "Bethel Chapel."

The travelling preachers, Messrs. Hanby and Entwistle in 1793, and Messrs. Hanby, Thom, and Thoresby in 1794, preached and held lovefeasts, when they had opportunity, at "Bethel," their sympathies leaning towards the views of the people worshipping there. When Mr. Benson was appointed to Leeds in 1795, he would not preach to them, on which they memorialized Conference to consider their situation, and authorize a regular supply of preachers to Bethel. The Conference decided that, "with respect to Leeds, we see no better way than for the preachers to be left to their own judgment, whether to preach in Bethel or not, only to attend to prudence, peace among themselves, and the general good of the Society."

But opinions were so much divided, and passions so fiercely aroused, chiefly by the Bristol Case, and the paper war consequent thereon, that "peace among themselves" seemed, for the time, impossible. The trustees throughout the Connexion who were against these changes, and clung to what they called "Old Methodism," formed an active confederation for the support and dissemination of their views. Armley gave its adhesion to their cause, and responded by letter to the appeal of the "Manchester, Salford, and Stockport Address," and at the Leeds Conference of 1797, when sixty-seven trustees' delegates assembled to meet the Conference and explain and enforce their views, Mr. John Wild was appointed by

the Armley trustees as their delegate; and his name appears as such in the printed list of "Delegates" present at the meeting.

In the meantime, the agitation caused by Alexander Kilham and his followers had aroused the connexion to a state of great excitement. "Leeds," says Joseph Entwistle, "was in a flame of contention." And when the disruption took place consequent on Mr. Kilham's expulsion, the "Bethel" people joined the "New Connexion." They then purchased "Ebenezer chapel," in George's Street, from a "Particular Baptist" congregation, who, in consequence of debt and the smallness of their Society, were obliged to sell. Mr. Kilham opened it on the 7th of May, 1797, and preached from Eccles. 5 chapter, 1 verse, "Keep thy foot when thou goest to the house of God."

At Armley though the trustees and most of the people were favourable to the "old plan," as it was called, yet some dissented from this view, and were strongly in favour of the Methodist Societies having all the privileges and ordinances of a Christian church. And when the division took place, some of these, among them William Hawkswell, one of the trustees, joined Mr. Kilham's party. They assembled for some time at the house of John Kirby, a stay maker, living at Moor Side, where Mr. Kilham frequently preached, and then took a room at the bottom of the Moor, where they worshipped till the erection of their first chapel in 1822, the first stone of which was laid by the Rev. George Wall, of Leeds. This chapel was rebuilt in 1844, the first stone being laid by Mr. Benjamin Wainman, of Armley, on the 11th of August, of that year.

In the year 1794, the Lord poured out His Spirit abundantly throughout the whole of the Leeds Circuit. The preachers stationed in Leeds at the time, were Messrs.



Thomas Hanby, John Allen, and Joseph Entwistle. At "Armley and Wortley, the public preachings were crowdedly attended, not only on the Lord's Day, but on the week evenings also. Prayer meetings were kept from house to house every night in the week, and were also crowdedly attended. The people of Wortley being desirous of having preachers every week, on Wednesday evening, three local preachers from Armley agreed to supply them."\*

Mr. John Allen wrote under date, June 7th, 1794—  
 "Since last January, nine hundred or a thousand have been added to the Societies. It has been very common for people to come to a meeting unconcerned, and go away praising God for His mercy and love, many of these brought in are very young. I joined eighty in Society one night at Bramley, and about sixty of them were unmarried persons. At Armley where I joined thirty-six at once, about thirty were unmarried. My soul rejoices that the Lord is converting sinners, and prays,

"O Jesus, ride on till all are subdued."†

Mr. Entwistle gives a most interesting and picturesque description of an out-door service held by him. He says, "Sunday, June 15th. Rose early, much indisposed. Met a small class at six o'clock; then rode to Horsforth. The congregation was so large, I was under the necessity of preaching in the open air. This has become very agreeable to me; it was particularly so this morning. I stood in a field, under the shelter of a shady tree, which screened me from the heat of the sun. Before me was a most beautiful landscape. I stood almost on the summit of a high hill, which has a gradual descent for about two miles, elegantly adorned with meadows, pastures furnished

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\* "New Connexion Magazine," 1810, p. 223.

† Memoir of Mr. John Allen, "Methodist Magazine," 1812, p. 86.

with flocks and herds, green corn-fields, and woods in full verdure. At the bottom of the hill is a serpentine river; its waters, deep and still, inspired a kind of religious stillness into my mind. The opposite rising hill appeared equally grand. Corn-fields, pastures, woods studded with cottages and farm houses, and several large and populous villages, as Bramley, Armley, and Stanningley, etc., exhibited a scene which naturally raises a pious mind to admire the grandeur, revere the majesty, and bless the goodness of the great Creator, Preserver, and Redeemer of man. Around me stood hundreds of my fellow-creatures who have immortal souls—now making the woods echo with the praises of God; anon, giving their hearty amen to the petitions offered to our common Lord, then hanging with sacred attention on my lips; while, with unusual liberty, I explained and endeavoured to improve Romans v. 5. Unto me, who am less than the least of God's saints, is this honour and happiness given, not only to have that good hope, but also to recommend it to others."\*

During the year the number of members in the Leeds Circuit rose from 2,120 to 3,400, placing Leeds at the head of all the circuits in the connexion in point of numbers.†

Among those brought to God at Wortley, during this revival, were Charles Donald, James Smith, and Joseph Gregg.

Mr. Charles Donald was a native of Northumberland, who had come to Yorkshire in search of employment. On his way he sold his Bible and other religious books which his father had given him, a circumstance which caused him painful recollections in after life. Having

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\* "Memoirs of Rev. Joseph Entwistle," p. 116.

† "Memoirs of Rev. Joseph Entwistle," p. 118.

obtained employment at Wortley, he had settled down there; when "out of curiosity, or some other motive, he was induced to attend the revival meetings. God, who is rich in mercy and who is found of them who seek Him not, overruled his attendance to his eternal good." He joined the Methodist Society, and "was very diligent in the cultivation of his mind in the knowledge of divine things, and soon became an acceptable local preacher. When the division took place among the Methodists he resided at Armley, and believing it is duty to unite with the few who left the Old Connexion in Armley, he became a member of the New Connexion. Of this small Society he continued a member, till called out by his brethren to preach the gospel as an itinerant preacher." He travelled in the Liverpool, Sheffield, Nottingham, Manchester, Huddersfield, Hull, and Dewsbury, Circuits of the New Connexion, in the last of which his health declined, and he died on the 9th of April, 1808, at the early age of 34 years.\* He was the first preacher the New Connexion lost by death.

James Smith was induced by a neighbour to attend Armley Chapel one Sunday evening when Mr. John Allen was to preach. The word spoken went to his heart, and in the prayer-meeting; after the sermon, he began to seek for mercy. The meeting did not close till between two and three o'clock in the morning, and he went home determined to seek the Lord with all his heart. He writes, "In about seven weeks after, the Lord spoke peace to my soul while at private prayer at noon. It is impossible to tell the happiness I felt.

‘I rode on the sky,  
Freely justified I,  
Nor envied Elijah his seat.’”

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\* A short account of Mr. C. Donald in the "New Connexion Magazine," 1810, p. 221.

He now opened his house for the preaching of the word. A class was formed and met there, which was the nucleus of the Wortley Society. Shortly after his conversion he built himself a house and began business as a cloth maker, but trade being quiet and the markets dull, he was brought into straits, and was afraid he would have to sell his house. Under these depressing circumstances he went one evening to Churwell to hear Mr. Bramwell preach. In the course of the sermon, speaking of the trials and difficulties Christians were sometimes placed in by hard times and other eventualities, he exclaimed, "Some of you think you will have to sell your house;" and exhorted such to put their trust in God. "As he spoke these words," says Mr. Smith, "My load fell off; God filled my soul with peace and love, and I never more was afraid of having my house to sell."

On the death of Joseph Robinson, he was appointed leader of the class which met in his house, and continued to meet it in the same house for upwards of half a century.

He was the principal promoter of the first chapel in Wortley, which was erected in 1798-9, and throughout a long life manifested the warmest attachment to Methodism in that place, freely giving his time and his substance to promote its prosperity. He was truly the father of the Wortley Society.

He died September 28th, 1850, in the 81st year of his age.

Joseph Gregg received his first ticket from Mr. Thomas Hanby at the March visitation, 1794, at Wortley, and continued to meet in class there until 1797, when the class was broken up by the strife and divisions consequent on Mr. Kilham's agitation, he being the only member remaining true to the Old Connexion. He then

came to Armley, and joined the Sunday morning class of Mr. John Wild. After his marriage he came to reside at Armley, and was appointed a class leader, an office in which his punctuality, fidelity, and zeal were exhibited with unvarying constancy to the close of his long and useful life. As a visitor of the sick he was excelled by few. It was a work in which his soul delighted, and in the performance of which, he forgot "all time, and toil, and care." In reproving sin he was faithful but affectionate, his kindness of disposition spoke in his favour, and showed that while he "hated the sin with all his heart," he "yet the sinner loved."

The Armley Society never had a more humble and consistent member, or a more diligent and faithful leader than Joseph Gregg. He died, as he had lived, loved and respected, on the 13th day of February, 1858, in the 83rd year of his age.

Mr. Thomas Hanby, who was superintendent of the Leeds Circuit during this revival, preached one of his first sermons as a local preacher at Armley. In his letter to Mr. Wesley,\* he says, "I now resolved, through the grace of God, to make a trial. Accordingly I sent word to Bramley that preaching would be there the next Lord's Day, in the morning. I stepped to the place, gave out a hymn, prayed, and took these words for my text, 'If ye be risen with Christ, seek those things which are above.' The people trembled for fear of me, and prayed heartily; God was pleased to visit us, two persons received a sense of pardon. I preached again at noon, and at Armley in the evening. This, dear sir, was my beginning, and what I looked upon as my call from God."

Mr. Hanby was then a very young man, residing at the

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\* "Arminian Magazine," vol. 3, p. 514.

house of Mr. Richard Wilkinson, one of the Leeds local preachers. He afterwards rose to considerable eminence in the Connexion, and was President of the Conference this year, 1794-5.

In 1797 the chapel trust was renewed. Some of the trustees were dead, some had left the town, and William Hawkswell had joined the New Connexion. Among other new names, that of Mr. John Wild appears in the deed.

Mr. John Hawkshaw, of Armley, entered the Methodist ministry in 1798, and travelled in the St. Ives and St. Austle Circuits. In 1800 he was sent to the West Indies, and stationed respectively at Tortola, St. Vincent, Nevis, and Demerara ; at the latter place, however, he was doomed to a bitter disappointment. The Dutch governor received him very coldly, and asked him why he had come there. "I am a Methodist missionary," said he, "and my design is to preach the gospel, and instruct the negroes in the principles of Christianity." "If that be what you have come for," said the governor, "you must go back, I cannot let you stay here." He then asked him where he was born, and he answered, "I was born in England, about 20 miles from the city of York." I then showed him my deed of ordination, but he gave it back to me, saying, "You cannot stay here, you must go back in the mail boat." "I then took my leave of him, with my mind not a little grieved at his conduct. I hope God will forget the many tears he caused me to shed in a strange land."

Being now without appointment, he returned to Dominica to assist brother Dumbleton, and there caught a violent fever, which carried him off in a few days in the early part of the year 1806. He was buried the next evening in the ground belonging to the chapel at Roseau, where his dust awaits the resurrection of the just.

In the "Minutes of Conference," for 1806, it is said of him, "If ability, zeal, fortitude, and perseverance were ever conspicuous, they appeared in his laborious exertions for the promotion of the cause of religion, and the conversion of the heathen. By his death the long neglected Africans lost a faithful minister, his brethren an active and able co-adjutor, and the Methodist Societies in the West Indies, a burning and shining light." \*

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\* "Methodist Magazine," 1806, pp. 141, 333, and 426.

## CHAPTER V.

Methodism in Wortley...Origin of the Wortley Society...Preaching in James Smith's house...Catholic spirit of Methodist preaching... Alexander Mather and Sabbath desecration...Erection of first chapel in Wortley ... Singular circumstance at opening ... Rev. John Simpson.

METHODISM in Wortley has not the *prestige* of early associations attaching to the neighbouring Society of Armley.

Wortley has no record in those repositories of Methodist genealogies, the journals of the Messrs. John and Charles Wesley, and John Nelson.

It was, however, early favoured with Methodist services through the medium of the Armley Society, and a class was formed in Upper Wortley, which was met for many years, at the house of William Pickard, by John Hutchinson, of Redcote, Armley. At his death in 1796, John Fowler, of Armley, was appointed to succeed him. This class was broken up during Mr. Kilham's agitation, the leader, and nearly all the members, joining the New Connexion.

The Wortley Society dates from 1794. Up to this time the Wortley Methodists attended public worship at Armley chapel, and were members of the Armley Society.

James Smith having, during this year, opened his house for preaching, numbers flocked to hear, and application was made to Mr. Hanby, the superintendent of the Leeds Circuit, for leave to form a class. Mr. Hanby consented, and seventy members were gathered in. Joseph Robinson, a man of exemplary piety and usefulness, whose services at the bedside of the sick and dying were in constant requisition, and greatly blessed, was appointed leader.



The travelling preachers now visited Wortley in regular order, preaching in James Smith's house, in conjunction with the local preachers. The only chapel in Wortley at this time, was the one built originally as a Chapel of Ease in connection with the Established Church, but in consequence of some dispute as to patronage, it was not consecrated until 1813, and was used in the meantime by the dissenters.

Methodism was designed and described by its founder as a 'means of "spreading scriptural holiness throughout the land." The preachers were designated "preachers of the gospel," and in the prosecution of this great work, they

" Scorned their feeble flesh to spare,  
Regardless of their swift decline ;  
Their one desire, their ceaseless prayer,  
To spread the righteousness divine."

Among their frequent hearers, therefore, were not merely Methodists, but members of other churches, who desired to hear the gospel faithfully preached.

The bigoted churchman and the staunch dissenter, often sat side by side in the Methodist preaching house, and received the gospel message with that meekness and simplicity which tended to soften the asperities of party spirit, and enkindle in each a desire to live as Christians ought to live, in the "Unity of the Spirit, in the bond of peace."

Such were those who listened to the gospel in James Smith's house. The churchman, the dissenter, the Methodist, and even the disciple of George Fox, as well as the mere formalist, and the sinner, were to be found there ; and to them the Methodist preachers brought home the grand truths of the gospel, and urged to holiness of heart and life.

At this time the profanation of the Sabbath, by secular

labour, was a crying evil. The clothiers thought it nothing wrong to tenter and dry their cloths and webs on the Sunday morning. Many would do this, and then attend service, in the after part of the day, at church or chapel.

In the year 1797, Alexander Mather was stationed in the Leeds Circuit, and he manfully strove to stem this tide of Sabbath desecration. One Sunday morning, while preaching in James Smith's house, where most of the principal clothiers of the village were assembled to hear him, he sternly rebuked them for allowing this shameful sin, and exhorted them, both by their influence and example, to discountenance and suppress it. From this time, Sunday labour began to diminish, and soon after entirely ceased.

This pleasing incident recalls another instance of Mr. Mather's regard for the Sabbath. He was a native of Scotland, and taught from his youth to revere the day of the Lord. His father was a baker, and brought up his son to the same trade. When a young man he went to London and engaged himself to a baker there, but finding there was constant Sunday labour, he gave his master notice that he would have to leave, "because," said he, "I dare not commit sin by breaking the Sabbath." Being a steady workman his master wished to retain him, and promised to use his influence with the other bakers in the neighbourhood, to abandon Sunday labour altogether. Ultimately all but two agreed, and Sunday baking was greatly abated. His master gave it up altogether, and his business increased so much that he became a rich man.

Mr. Mather soon after became a travelling preacher, and by his strong sense, forcible and impressive preaching, and brave endurance of suffering in his Master's cause, rose to eminence in the Connexion. Mr. Wesley called

him his "right hand man," and his brethren had the greatest confidence in his wisdom and judgment. He was elected President of the Conference in 1792, and died in 1800.

A suitable place of worship was now greatly needed, and in 1798 the first step was taken in a manner singularly illustrative of the primitive manners and free social intercourse so characteristic of our forefathers.

Among those who occasionally attended the preaching at James Smith's, was Benjamin North, one of the "Society of Friends," who meeting Mr. Smith one day in the street, said, "Jim, we must have a chapel here, I will give thee ten guineas; and thou must go to Matthew Bateson, and he will give thee other ten." Mr. Smith was delighted, as well as surprised, at the amount thus spontaneously offered, and lost no time in waiting on Mr. Bateson, and received his subscription. Thus fairly started others were waited on, and several gave five guineas, but none more, except the two mentioned above. A piece of land was opportunely offered for sale, but as it was likely to be sold before a Trust could be formed, Mr. Smith bought it in his own name, and thus secured it for the Society. Mr. Mather, the superintendent, being now consulted as to future proceedings, recommended the calling together of the principal friends of Wortley and Armley to arrange for the completion of the undertaking. The people at Armley, however, as Mr. Smith naively remarks, did not look with favour on the project, as it would tend to lessen their congregation. But Mr. Mather, at the meeting, said that as the land was bought, the chapel must be built, so that Mr. Smith's promptitude and forethought in purchasing the land was turned to good account. Trustees were obtained from Wortley and Armley, and the building commenced in 1798, and completed in 1799, at a cost of £500, only £100 of which was raised at the time. The

dimensions of this chapel were 11 yards by 9. It was opened by the Rev. William Blagborne, then stationed in the Leeds Circuit, and singularly enough, especially among Methodists, at the opening services there was no collection, neither had they any anniversary services for many years, though there was a debt of £400.

We do not mention this as an instance of the "wisdom of our ancestors." Methodists are, in this respect, now "wiser in their generation" than their fathers.

Mr. John Simpson, of Wortley, entered the itinerancy in 1790. He was a man of deep piety, an acceptable preacher, and a most diligent and faithful pastor. For forty years he continued to do the work of an evangelist, maintaining an unblemished reputation, and securing the love and esteem of his brethren, and the people among whom he laboured. The multitudinous manuscripts he left behind him, attest his diligence as a student, and his care of the people committed to his charge. In the earlier years of his ministry he was deeply interested in the establishment of Sunday schools, modelling them on the Lancasterian system, of which he was greatly enamoured. In 1811 he was appointed superintendent of the newly formed Barnstaple Circuit. "The assiduity and conscientiousness with which Mr. Simpson discharged his ministerial duties, is marked in the various records of the work of God in the extensive circuit committed to his charge. Not only has he left a carefully prepared register of the 413 members under his care, but also a memoir of each of those who died in the Lord, during his residence at Barnstaple." \* He died in 1843.†

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\* "Methodism in North Devon."

† He was the father of Mr. Neriah Simpson, of Armley, whose untimely and lamented death in 1857, was improved in a sermon by the Rev. W. M. Punshon.

## CHAPTER VI.

Formation of the Bramley circuit...Methodism in Farnley and Pudsey  
...“Billy Dawson” at Pudsey...Armley chapel rebuilt...Wesleyan  
Missionary Society formed ..Preparatory sermon at Armley...First  
Meeting at Leeds...Revival of 1819...Extraordinary influence of...  
Wortley chapel rebuilt...Benjamin Clayton...New Sunday school  
at Armley...Leeds organ question ... Providence chapel built ...  
Centenary of Methodism...Reduction of Armley chapel debt...  
Death of John Wild, senior...The “Factories Bill”...Day school  
commenced at Armley...John Wild, junior...Opening New chapel  
at Wortley ... Miss Bateson ... William Ingham ... David Pratt...  
Agitation of 1849.

At the Conference of 1811, the Bramley Circuit was formed, and comprised the Societies of Bramley, Armley, Wortley, Horsforth, Pudsey, Farnley, Stanningley, and Forge.

The Revs. Robert Pilter and Robert Wood were the first ministers appointed to the circuit, in addition to whom, there appears on the plan, the names of thirty-six local preachers, most of whom had to be supplied from Leeds. For copy of first plan, see next page.

The Farnley and Pudsey Societies, up to this period, had been in connexion with the Bradford Circuit.

The first Methodists in Farnley were Leonard and Lydia Robinson, whose house had an open door for the preachers of the gospel in those days. Thomas Ripley was an apprentice with them, and there, doubtless, he first heard the saving truths of the gospel. He went one Sunday afternoon to Birstall lovefeast, and, being rather late when he entered, Mr. Wesley was giving out the hymn—

“What we have seen and heard,  
With confidence we tell.” \*

SACRAMENTS.  
Bramley Oct. 6 Jan. 26  
Armley Oct. 27 Jan. 19  
Wortley Nov. 24 Feb. 16  
Horsforth Oct. 13 Feb. 2

# PLAN

OF THE

LOVEFEASTS.  
Bramley Oct. 6 Dec. 29  
Armley Feb. 16  
Wortley Oct. 27  
Pudsey Jan. 26  
Farnley Nov. 3

## TRAVELLING AND LOCAL PREACHERS IN THE BRAMLEY CIRCUIT. 1811-12.

PLACES.	HOURS.	SEPTEMBER.				OCTOBER.				NOVEMBER.				DECEMBER.					JANUARY.				FEBRUARY.			
		8	15	22	29	6	13	20	27	3	10	17	24	1	8	15	22	29	5	12	19	26	2	9	16	23
BRAMLEY....	9½ 1½ 0	1	10	2	8	1	11	2	4	1	9	2	13	1	12	2	15	1	16	2	29	1	21	2	18	1
Do. ....	0 0 5½	35	1	9	2	16	1	14	2	13	1	19	2	15	1	29	2	18	1	9	2	20	1	12	2	36
ARMLEY ....	10 0 0	11	2	12	1	9	2	33	1	14	2	21	1	8	2	24	1	36	2	4	1	29	2	16	1	11
Do. ....	0 2 0	11	4	12	7	9	10	33	18	14	19	21	20	8	15	24	13	36	33	4	7	29	35	16	21	11
Do. ....	0 0 5½	1	4	2	7	1	10	2	18	1	19	2	20	1	15	2	13	1	33	2	7	1	35	2	21	1
WORTLEY....	0 2 5½	7	2	13	1	14	2	11	1	4	2	8	1	9	2	12	1	4	2	17	1	18	2	11	1	16
HORSFORTH	9 1½ 0	14	1	15	2	18	1	9	2	11	1	13	2	29	1	17	2	12	1	10	2	16	1	20	2	9
PUDSEY ....	10 1½ 0	2		1		2		18		2		1		2		1		2		1		2		1		2
FARNLEY ....	0 1½ 5½	2	24	1	10	2	9	1	8	2	7	1	29	2	10	1	8	15	9	1	12	2	14	1	13	2
STANNINGLEY	10½ 0 0	22	29	25	13	21	14	1	28	9	32	12	24	18	16	21	17	26	20	15	21	36	9	19	23	37
Do. ....	0 2 0	22	29	25	13	21	14	15	28	9	32	12	24	18	16	35	17	2	20	15	21	36	9	19	23	37
FORGE .....	10½ 2 5½	37	28	14	35	19	26	21	38	22	27	15	16	17	9	28	20	29	12	23	18	24	30	25	9	29
Do. ....	10½ 0 0				2					1							2					1				
1 Pilter	6 Dodgson	11 Dawson, Sen.	16 Shaw	21 Sigston	26 Hale	31 Scurrah	35 Hall																			
2 Wood	7 Woodcock	12 Searth	17 Cumming	22 Foljambe	27 Smith, Jun.	32 Robertshaw	36 Sands																			
3 —	8 Paul	13 Lister, Sen.	18 Musgrave	23 Nichols	28 Dawson, Jun.	33 Heath	37 R. Walker																			
4 Ripley	9 Binns	14 Nelson	19 Braithwaite	24 Hawkesworth	29 Simpson	On Trial.	38 Phillips																			
5 Smith, Sen.	10 Turkington	15 Illingworth	20 Lister, Jun.	25 Hargreaves	30 Pygott	34 T. Walker																				

N.B.—If a Preacher cannot attend his place, he shall get it supplied himself by one whose name is on the Plan, or who has a note from the Superintendent.

† The Quarterly Meetings, Monday, October 7th, and Monday, January 6th.

He attended another lovefeast the same evening at the Old Boggart House, Leeds, when Mr. Wesley gave the same words out again. The practical and experimental truths expressed in the praise and experience of the people touched his heart, and confirmed him in his determination to be one of the "people called Methodists." He was a useful member and leader of the Farnley Society throughout a long life, and died happy in the love of God, at a good old age.

William Farrar opened his house for preaching at an early date, and there the Methodist service was conducted until the erection of the chapel.

In 1781, Farnley was returned on the books of the Bradford branch of the Birstall Circuit, as having twenty members and one leader, William Farrar.\*

On Whit-Monday, 1797, the first chapel was opened by Mr. Joseph Benson, superintendent of the Leeds Circuit, who preached from Luke 15 chapter 10 verse.

In commemoration of the opening, there has been a lovefeast held on Whit-Monday ever since, with the exception of a single year during the superintendency of Mr. Farrar, who changed it to Whit-Sunday. The change did not give satisfaction, and next year the original day was restored.

This chapel having become too small for the congregation, the present chapel was built in 1827.

Mr. Thomas Pawson took an active part in the erection of both these chapels, and chiefly through his benevolence and activity they were raised. His death, which occurred September 5th, 1831, was deeply and sincerely lamented. Mr. William Dawson, of Barnbow, preached his funeral sermon on the third Sunday after his death, to an overflowing congregation.†

\* Stamp's "Methodism in Bradford."

† "Wesleyan Methodist Magazine," 1834.

Farnley although in the Bradford Circuit up to this time, was also on the Leeds plan, and the Leeds local preachers preached there once a fortnight. This arrangement was made in consequence of the distance from Bradford, and to relieve the preachers there.

Pudsey was early visited by John Nelson, who preached there before his impressment for the army in 1744. Going there shortly before that event, the people of the house where he was accustomed to preach were afraid to open their door to him, as the constables were in search of him, and they implored him to return home at once. Instead of complying, he boldly rode down to the public house where the constables were met, entered into conversation with them, and so impressed them by his manly bearing and Christian deportment, that they refused to arrest him. So riding into the lane, he sat on horseback, and preached unto the people, assuring them "that if they kept close to God by prayer, the Lord would build up the walls of Jerusalem in these troublesome times."

The first chapel there was opened on Michaelmas Sunday, 1773,\* by Mr. Thomas Taylor, superintendent of the Bradford Circuit. This chapel was situate at the "top of the Low Town," and had accommodation for about 400 hearers.† Adjoining was a house called the preacher's house, where the preachers stayed over night when on that round. In 1781 Pudsey had 149 members, 5 leaders, and 1 local preacher.

A new chapel was built in the higher part of the town in 1815, which not being properly settled, was lost to the Connexion during the struggles of 1849, and following

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\* Mr. Wesley records under date April 21st, 1774, "About two I preached at the new built house at Pudsey."

† Stamp's "Methodism in Bradford."



years. Another and more elegant structure was erected in 1861-2, and opened on Friday, June 6th, 1862, by the Rev. John Rattenbury, President of the Conference.

In West's "Sketches of Wesleyan Preachers,"\* there is an amusing story of the effect produced by the preaching of William Dawson at Pudsey. "Perhaps somewhat apocryphal, yet generally received as true, is a story of his preaching at Pudsey, a village inhabited by woollen cloth weavers, some five or six miles from Leeds, from the history of David and Goliath. He was indulging freely in the pictorial representation of which he was so perfect a master. Personating David, he had struck down the boasting Philistine, and, stepping back in the pulpit, he cast his eye downward and commenced a strain of irony, which had the twofold effect of rebuking every one that exalted himself against the Lord, and of adding force to the graphic picture he had already given of the conflict. So powerfully did the speaker depict the conqueror's emotion, so rapidly and continuously did he heap taunt upon taunt on his prostrate foe, that the congregation seemed to lose sight of the actual state of things in the ideal, and waited in breathless suspense for the catastrophe. Some in the gallery, in the intensity of the excitement, leaned forward, as though they expected to see, upon the floor of the pulpit, the prostrate giant with the stripling's foot upon his breast; and one person, unable longer to bear the suspense, gave vent to his feelings by exclaiming, in the broad dialect of the county, '*Off with his head, Billy.*'"

"This interruption moved Mr. Dawson for a moment from his propriety, otherwise it would scarcely have been noticed by the congregation, so oblivious were they of

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\* "Sketches of Wesleyan Preachers," by Robert A. West. A work originally published in America.

outward things in their rapt attention to the preacher. I have no doubt of the truth of the anecdote, having myself seen and *felt* similar excitement under the same sermon; and have a strong impression, also, that Mr. Dawson acknowledged its truth in my hearing, coupled with the remark that he ever after refused applications to preach at Pudsey for prudential reasons. He feared that his vivid fancy would recall the circumstance with such concomitants, as would disturb his gravity."

The old chapel at Armley having become too small, it was rebuilt in the years 1812-13. The foundation stone of the new erection being laid by Mr. John Wild.

The new chapel was opened for divine worship during Easter, 1813. The Revs. Richard Watson, Adam Clarke, Jabez Bunting, and Mr. William Dawson preached during the opening services. "The opening of the new chapel was a memorable occasion. The village was large and populous, the chapel spacious, the Methodist Society numerous and spirited, and the religious services, which well attended, were exceedingly interesting and impressive. Mr. Bunting preached in the afternoon on the apostolical commission, Mark 16 chapter, 15, 16 verses; and Mr. Watson morning and evening. In the morning his text was Hebrews xii. 22, "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels;" and in the evening, Psalm cx. 3 verse, 'Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of Thy youth.'" \*

The cost was about £2,300, towards this £483 was raised by subscription, and £70 realized at the opening, leaving a debt of £1,750 on the premises. During the

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\* Jackson's "Life of Watson."

rebuilding of the chapel, the congregation worshipped in the old malt kiln (now demolished,) which stood near the Providence chapel.

In the year 1813, the "Wesleyan Missionary Society" was formed in Leeds,\* and publicly inaugurated at a meeting held in the Old chapel on Wednesday, October 6th. A preparatory sermon was preached the day previous (Tuesday, the 5th) in Armley chapel, by the Rev. James Buckley, of Wakefield,† from Isaiah lv. chapter, 10, 11 verses. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." This sermon was afterwards published in the "Methodist Magazine" for 1812, p. 12. 1814

Up to this time the Methodist missions had been supported by an annual collection in all the chapels of the Connexion, but chiefly by private subscriptions raised by Dr. Coke and his friends.‡

The first general collection, on behalf of the missions, was appointed by the Conference in 1793 and again in 1796, when a general collection was ordered to be made "in every town of England where Dr. Coke had not made application within six months before the meeting of Conference." From this time the collection was made annually.

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\* See Appendix, note C.

+ At p. 40 of the "Report of the Jubilee Fund," it is erroneously stated that Mr. Samuel Bradburn preached the sermon.

‡ The late Mr. Simpson has often gone round Armley and the neighbourhood with Dr. Coke, begging subscriptions for this purpose.

Since the formation of the society in Leeds, what hath God wrought—how literally has the Scripture selected by Mr. Buckley been fulfilled—the infant society has grown and enlarged, until it has become one of the mightiest organisations for the spread of the Gospel the world has ever seen.

Mr. John Wild and Mr. Thomas Simpson attended the preliminary meeting in Leeds, at which the most eminent ministers and laymen of the Connexion were present. At this meeting there were 19 resolutions passed, these being moved and seconded by 35 speakers.

Bramley Circuit was favoured with another blessed revival of religion in 1819. The Revs. Cleland Kirkpatrick and William Coultas were then stationed in the circuit, throughout the whole of which the movement extended. At Wortley, while Mr. Sigston, of Leeds, was preaching in the afternoon, the fire began to burn, and at a prayer-meeting succeeding, a youth, named Henry Crabtree,\* first broke out in prayer for mercy, and was quickly followed by others earnestly seeking the same blessing. The meeting was continued until the time of evening service, and the work thus begun spread throughout the whole of the town. Prayer-meetings were held every night from house to house, people at their work were stung with remorse for sin, and workshops resounded with cries for mercy and shouts for deliverance.

A manufacturer,† coming home from market one day, found the looms and burling-boards deserted, and the people earnestly engaged in prayer. He looked on in wonder and amazement, but did not interfere, being convinced the work was of God.

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\* This youth died shortly after, in “the sure and certain hope” of a joyful resurrection unto eternal life.

† Mr. William Jagger.

At the annual lovefeast at Farnley on Whit-Monday, the chapel was filled, and a delightful influence pervaded the assembly as one after another told how God had, for Christ's sake, pardoned their sins.

At Armley the good work commenced one Sunday evening at the prayer-meeting. Mr. Benjamin Clayton, one of the local preachers, was telling how the Lord was reviving His work at Wortley, and Farnley, and other places, and concluded by saying, "let those only pray to-night who never prayed in public before, and pray for a revival." After some hesitancy some began, and the meeting was continued till late in the evening. The work thus begun spread, and resulted in the addition of 78 members to the Armley Society. The numbers for September, 1818, were 213; for September, 1819, 291; while the number of members in the circuit was raised from 1240 in 1818, to 1700 in 1819.

The effects of this revival were real, and its results abiding. Many who then gave their hearts to God, lived to "adorn the doctrine of God their Saviour" for many years. Some in youth, in manhood, and middle age, have

"passed away  
From the world's dim twilight,  
To endless day."

Others are still spared to revive the failing hearts of this generation, by recounting the glories of the past, and exhorting to a closer adherence to Methodist ordinances and appointments, and a more personal application of the saving truths of our holy and blessed religion.

The Wortley chapel having now become too small to accommodate the congregation, it was enlarged 6 yards on the north side, making the proportions 11 by 15, instead of 11 by 9 as formerly. During the alterations the congregation met in Matthew Bateson's barn, and, when the weather permitted, in the farm yard.

The Armley Society sent another of its members into the ranks of the ministry at the Conference of 1822, in the person of Mr. Benjamin Clayton, who travelled in the Connexion for a period of 29 years in the following circuits: Holt, Ripon, Birstall, Derby, Arbroath, Dundee, Durham, Kendal, Warrington, Grantham, Louth, Pocklington, Pateley Bridge, Blackburn, and Mansfield, where he died almost before he had entered on the labours of the circuit, October 11th, 1851, aged 54 years.\*

In the year 1822 it was determined to build a Sunday School. This resolution was come to at a meeting held at the house of Mr. Thomas Simpson, on Friday, the 10th of May, 1822.

The first Sunday School in Armley was begun at the Town's School, about the close of the last century. It was supported by general subscription, the teachers were all paid for their services, and the school professed to be unsectarian in its character; the scholars were, however, taken to the church chapel every Sunday, but as a considerable number of the teachers were Methodists, and many of the scholars were children of Methodist parents, it was proposed to take them on alternate Sundays to the church and the Methodist chapels. This, however, gave great umbrage to the church party, who would on no account assent to such a proposal, and after considerable discussion the Methodists determined to withdraw and open a school of their own. The separation was accomplished in an amicable manner, the books and other effects being divided in proportion to the strength of each party.

The Methodists took a large house in Chapel Lane, which they opened as a school on the first day of July, 1808. The senior classes were taught up stairs, and the

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\* See "Minutes of Conference" for 1852.

junior classes down stairs. Here they remained until the erection of the new school, which was opened in December, 1822, by the Rev. John Bowers, of Wakefield, then a young man of rising note in the Connexion, who preached from 1 Corinthians i. 23, and Hebrews ix. 25.

In 1827 the Leeds Society was disturbed by the proposed introduction into Brunswick chapel, of what was wittily termed a "Box of Whistles." The trustees favoured the project for an organ, but the leaders almost unanimously rejected it. The District Meeting and the Conference, however, gave their consent, and the organ was erected, and opened on Friday, the 12th of September, 1828.

A terrible rent was the result, about 1,000 members seceded and formed the "Protestant Methodist Society." They commenced the erection of a chapel in Caroline Street, which was opened on Easter Sunday, April 19th, 1829, by Mr. James Sigston, of Leeds, who preached from Haggai ii. 9.

The "Protestant Methodists" for some years had a magazine of their own, published by John Barr, Briggate, Leeds, the first number appeared in January, 1829, adorned with a portrait of the Rev. John Wesley.

Armley had its share of this strife. A few of the members left and opened a room in Wilson's Fold, where they continued till the division caused in the Methodist Connexion by Dr. Warren and the "Grand Central Association" in 1835-6, when they were joined by the seceders on that occasion, and built Providence chapel at a cost of £1,100, the first stone of which was laid on the 1st May, 1839. The funds for the erection of this chapel were partly raised by shares of one pound each.\*

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\* "Proposals for erecting a chapel or tabernacle at Armley, for the use of the Wesleyan Association."

In the "Wesleyan Methodist Magazine" for 1838, p. 195, a pleasing revival of the work of God in the Bramley Circuit, is recorded—

"To the Editor of the 'Wesleyan Methodist Magazine.'

"The Lord of the harvest, in answer to prayer, has graciously poured out His Spirit upon us in this part of His vineyard, and we conceive it to be our duty humbly to acknowledge the divine goodness for the encouragement of our friends who may labour where the work of the Lord is in a languishing state.

"For a long time religion had been very low in this circuit; but the God of all grace has remembered us in our low estate. Our oldest members say, they never before saw so blessed a revival of religion in Bramley. We are all engaged in this good work, old and young, all have caught, more or less, the sacred flame; and the revival has assumed a character of sobriety and solidity which is truly pleasing. Since the last week in January, upwards of one hundred and eighty persons have found peace with God in Bramley. The number of conversions in other parts of this circuit we cannot, as yet, state with accuracy. At the last Quarterly Meeting, it was found that two hundred and eighty-two had been admitted on trial, and we had fifty-eight net increase of new members. A gracious influence prevails, which extends to all the places in the circuit. The feeling of unity and love which pervaded the last Quarterly Meeting was highly delightful. To God be all the glory.

J. SEDGWICK,  
C. RADCLIFFE,  
J. BOLAM.

Bramley, April 12th, 1838."

In the year 1839, the Methodists celebrated the First Centenary of their existence with great enthusiasm. Meetings were held in every circuit throughout the Con-



nexion, and a large sum of money was raised, called the "Centenary Fund," which was to be used for Connexional purposes—assisting poor circuits, chapels, etc. Armley partook of the general rejoicing, a public tea meeting was held in the school-room, at which the circuit ministers, and many influential laymen from the neighbourhood were present, and addressed the meeting. The scholars and teachers of the Sunday School were each presented with a medal commemorating the event.\*

An effort was commenced this year for reducing the chapel debt, which amounted to £2,000.

Mr. Sedgwick, the superintendent, wrote to the Centenary Committee asking for a grant of £300, and promising to meet it with £500, to be raised by local effort. The committee ultimately granted £250, and subscriptions amounting to £620 were raised, and the debt thus reduced by £870.

Mr. John Wild, sen., died on the 1st day of May, 1841, in the 86th year of his age.

His funeral sermon was preached in Armley chapel by Mr. William Dawson, of Barnbow, from Job xix. 25, 26. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God."

In referring to this, Mr. Everett, in his "Life of Dawson," says, "In the course of his peregrinations he preached the funeral sermon of his old friend, Mr. John Wild, of Armley. From a nearly thirty years acquaintance with this man of worth, the biographer does not say too much when he affirms, from his personal knowledge, that the religion of Mr. Wild bore the character of

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\* Mr. Simpson, the superintendent, had a medal, the frame of which was made from the branch of a tree planted by Mr. Samuel Wesley at Epworth Parsonage, on the occasion of the birth of his son John, which was handed round the school for inspection.

Seneca's description of virtue, which, like fire, turned everything into itself, his actions and his friendships being tinctured with it, and whatever it touched was improved. He died at the age of 'between eighty and ninety, and in his advanced age had the ruddy hue of youth. He suffered long and much before he died, but his religion, like the precious odours, became the sweeter, the more he seemed to be crushed by affliction in its exercise." \*

In the year 1843 a "Factories' Bill" was introduced into the House of Commons, by Sir James Graham, the Education clauses of which handed over the education of the children of the working classes, mainly, if not exclusively, to the clergy of the Established Church. A storm of opposition was raised throughout the country, and the Methodist Connexion had considerable influence in compelling, first the modification, and ultimately the withdrawal of the bill. The education question, however, as a question of national importance, was thus brought into greater prominence than ever, and the Methodists exerted themselves most strenuously to meet the requirements of the times; greater energy and vigour were infused into the Educational Committee, a large sum of money was granted from the Centenary fund, teachers were trained with great care and at considerable expense, and schools opened in connection with a large number of Societies. The Armley trustees resolved to commence a school as soon as proper arrangements could be made. Considerable expense was incurred in fitting up the school according to the best models, and a teacher (Mr. Golding, of the Glasgow Normal Training Institution,) was sent down by the London committee. The school was opened on Monday, the 20th day of January, 1845, and was filled

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\* A short account of Mr. Wild appeared in the "Methodist Magazine" for 1841, p. 620. "Memorials" of him were also published some years ago, by a "Member of his Family," edited by the Rev. Henry Fish.

the first day. Preparatory sermons were preached on Sunday, the 19th, by the Rev. William Atherton, of Liverpool, and the Rev. Robert Jackson, of Leeds.

This was the first Day School in the Bramley Circuit.

Mr. John Wild (son of the late John Wild,) was suddenly called away by death on the 29th of April, 1847. He joined the Society some time before the revival of 1819, but always dated his conversion from that memorable time. For many years he sustained the offices of leader, local preacher, and Society and circuit steward. Offices which he served with fidelity and zeal, and with the esteem and approbation of his brethren. At the time of his death he was the leader of two large classes. He had been at Leeds on his usual business, and returning home in the evening, fell from his horse in a fit, and never recovered consciousness, but quietly passed away to wake up and

“prove how bright  
Were the realms of light,  
Bursting at once upon the sight.”

His funeral, according to his strict injunctions, was plain and simple in its character. He wished “devout men” to carry him, like “Stephen, to his burial,” to the accompaniment of the solemn and touching strains of a Methodist funeral hymn, that

“With songs they might follow his flight,  
And mount with his spirit above ;  
Escaped to the mansions of light,  
And lodged in the Eden of love.” \*

A new and beautiful chapel was opened at Wortley, on

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\* Singing at funerals is mentioned with approval by Mr. Wesley as follows: “Bristol, Thursday, October 28th, 1762. One who had adorned the gospel in life and death, having desired that I should preach her funeral sermon, I went with a few friends to the house, *and sang before the body to the room*. I did this the rather, to show my approbation of that solemn custom, and to encourage others to follow it.”

Friday, the 8th of October, 1847, by the Rev. James Everett, of York; the Revs. William Atherton, Dr. Newton, and other ministers taking part in the opening services. The cost was £1,400, the whole of which was entirely discharged in 1866.

Many of those to whose liberality, taste, and judgment the Methodists of Wortley are indebted for this elegant and commodious sanctuary, have now passed away.

Miss Bateson and Mr. James Smith, the two largest donors, did not long survive.

Mr. William Ingham, whose cheerful piety and frank and open address were but the reflex of a kind and generous heart, died in 1851, at the comparatively early age of 59.

Mr. David Prott, whose diligent and life-long labours in the service of God won the affectionate regard and esteem of his brethren, entered into rest in 1858, aged 71 years. And others have followed, leaving fragrant memories, for

“The actions of the just  
Smell sweet, and blossom in the dust.”

Mr. John Smith, the worthy son of a worthy sire, still survives in a green old age, a link between the Methodism of the past and present.

The divisions and strife consequent on the action of the Conference of 1849, in the case of the Rev. James Everett and others, though disastrous to the Connexion generally, and in a considerable degree to the Bramley Circuit, did not much affect the Armley Society. One leader and a few members, who in the course of the conflict became disconnected with the Society, opened a room in Canal Road, where, for a time, they worshipped as “*Methodist Reformers*.” They ultimately joined the Wesleyan Association (Providence chapel,) on the amalgamation of that body with the “*Reformers*,” under the designation of the “*Methodist Free Churches*.”

## CHAPTER VII.

Kirkstall joins the Leeds Second Circuit...James Hargreaves...Organ erected at Armley...Final effort to pay off the Chapel debt... Thomas Simpson... Wesley Road... Jubilee of the Missionary Society...Sermon at Armley...William Arthur...New Sunday and Day School at Armley...Preacher's house...Conclusion.

At the Conference of 1851 Kirkstall was taken from the Bramley, and added to the Leeds Second Circuit.\*

Mr. James Hargreaves of that place, who was one of the Armley chapel trustees, and an exceedingly liberal man, offered, as a parting gift, the sum of £300 towards the debt of the chapel, on condition that £300 more could be raised along with it. This was done, and the debt reduced to £700.

In 1856 an organ was put in the chapel, and a bazaar held in the school-room to assist in defraying the expense. An orchestra was made behind the pulpit, the expense of which, £116, and the organ £220, was entirely covered by the proceeds of the bazaar, £206, and subscriptions, and opening services. The organ was built by Mr. Holt, of Leeds, and opened on Wednesday, August 27th, by the Rev. W. M. Punshon and the Rev. Charles Rawlings, of Leeds.

A final effort was made in 1862 to pay the whole of the chapel debt off.

Mr. Thomas Simpson, then an old man, had often expressed a wish to see this accomplished before his death. His desire was fulfilled, and at a public meeting

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\* Kirkstall first appears on Bramley plan in 1820 with one service on Sundays, at half-past five o'clock in the evening, this service was held in a cottage; a small chapel was afterwards rented where the Society worshipped until the erection of a chapel of its own.

held in the chapel to celebrate the event, he, feeble and tottering, expressed his thankfulness to Almighty God, that the holy and beautiful house was without a fraction of debt upon it.

This was Mr. Simpson's last appearance in public, and the congregation was moved to tears when, on being assisted to his seat, the words of Charles Wesley were given out and sung—

“Till glad he lay this body down,  
Thy servant, Lord attend ;  
And oh ! his life of mercies crown  
With a triumphant end.”

Mr. Simpson was a native of Armley, and began in early life to attend the services of the Methodists, though his parents attended the Established Church. He was convinced of sin under a sermon preached by the Rev. Joseph Benson at Armley, and soon afterwards obtained a conscious sense of God's forgiving love. He was a teacher in the Sunday school when it was held in the house in Chapel Lane, and on the erection of the new school he was appointed one of the first superintendents.

He was appointed leader of a class by the Rev. John S. Pipe (author of “Dialogues on Sanctification,”) at the September visitation, 1810, and he continued to labour in both these offices, when health permitted, to the close of his life ; and few men have enjoyed better health, or attended more assiduously to their duties than he.

As a Sunday school superintendent he was greatly beloved by the scholars, who seemed to know and feel that he had their eternal interests at heart. His addresses on the Sunday afternoon will never be forgotten. After the usual solemn silence of two or three minutes, he commenced with some pointed and serious question, at once riveting the attention of the scholars, and then in warm and forceful, but affectionate utterances, would direct their attention to eternal things.

As a prayer leader and class leader he was equally earnest and faithful. He diligently sought out and warned the careless, comforted the timid, and counselled and encouraged all.

The later years of his life were spent in retirement from business, and his chief attention was given to the advancement of the cause of Christ.

To Methodism he was firmly and devotedly attached, and was instant in season and out of season in promoting its prosperity. After the death of the late Mr. John Wild, he became the leader and father of the Methodist Society in Armley. For many years he was the only person of means connected with it, and people who looked with no favourable eye on Methodism, used to ask, "What will become of Methodism in Armley when Tommy Simpson dies?" But Mr. Simpson had no misgivings on this point, he knew that though "God buried His workmen, He carried on His work;" and his advice to the Society always was "Live near to God, and He will take care of you."

He died June 2nd, 1863, aged 81 years. His funeral sermon was preached by his old and faithful friend, the Rev. William Naylor (then in his 82nd year), from Acts vii. 59, "Lord Jesus, receive my spirit;" which was afterwards printed with a biographical notice of Mr. Simpson.\*

The formation of Wesley Road, and sale of the adjacent property in 1862, enabled the trustess, by the purchase of a plot of ground, to open out the chapel property on the east side, and thus supersede the inconvenient and unsightly approach by the Gang, which, for near 80 years, had been the only approach to the chapel from the street.

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\* "The Friend of Many Years," A Memorial of Mr. Thomas Simpson of Armley, near Leeds, by William Naylor.

The Wesleyan Missionary Society celebrated its Jubilee in 1863, and the first sermon in connection therewith was preached in the Armley chapel, on Monday evening, the 5th day of October of that year, by the Rev. William Naylor, of Wednesbury, from Isaiah ii. 2, 3, 4, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established on the top of the mountains," etc.

Mr. Naylor was stationed in the Bramley Circuit in 1813, and sat in the pulpit of Armley chapel, behind Mr. Buckley, during the preaching of the first sermon in connection with the formation of the Missionary Society on the 5th day of October, 1813. He was now in his 82nd year, but preached a sermon from the above text with remarkable energy and power. Among the congregation were some of the most popular and influential ministers and laymen in the Connexion. A collection in aid of the Jubilee Fund was made at the close of the sermon, amounting to £804 4s. 6d.

After the sermon the Rev. William Arthur, one of the general secretaries of the missionary society, addressed the congregation. He said, "Do not think it a common thing that the first sermon of this Jubilee takes place in your village. The fact that has occurred this night will draw to this place the eyes of millions of persons in foreign lands. It will make them think of Armley and speak of Armley. From this place has sounded the Gospel to foreign lands; the light of the Gospel has gone forth from this place and illuminated distant tribes, while some are still walking in darkness in Armley. Turn you, turn you, to-night every one of you. It is not to be accounted a common thing that the man who sat in that pulpit fifty years ago has been preserved to occupy it again to-night. God grant that during his few remaining days, his lamp may burn with purer light than ever."



The Jubilee Services thus auspiciously commenced, resulted in the noble sum of £180,000 being raised and expended in spreading the Gospel of Christ.

The foundation stone of a new Sunday and Day school was laid on the 15th day of May, 1869, by Mr. John Wild. After the stone was laid, the Rev. John Farrar, secretary of the Conference, delivered an address. A bazaar in aid of the building fund was held in the Temperance Hall, Wesley Road, on the 16th of June, and following days, realizing about £350, this with the subscriptions and opening services covered the cost £650, and also the cost of repairing the Chapel and facing the walls with Portland cement.

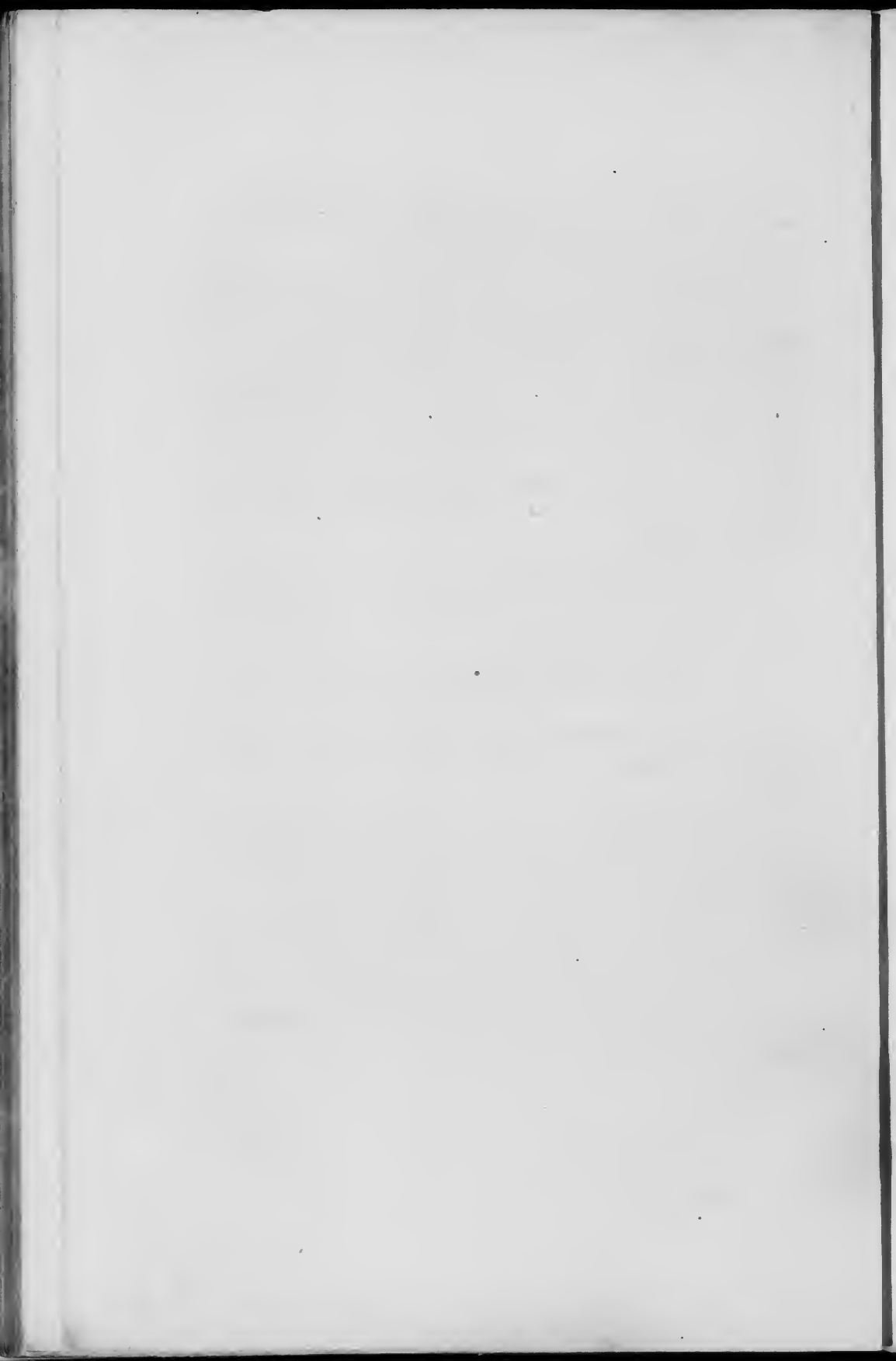
The new school was opened on the 26th of September by the Rev. Edmund Oldfield, of Dewsbury, it is a plain but neat and commodious building, capable of accommodating 400 scholars.

The number of Sunday scholars at present about 260, Day scholars 170.

A new preacher's house has just been erected at a cost of £800, to which the Rev. T. T. Short entered early in 1870.

The chapel premises are now a compact and valuable property, and furnish a base of operations for Methodist influences, such as Armley never before possessed.

May Methodism in Armley still continue to progress, and, while co-operating with every other branch of the Church of Christ in the promotion of the work of God, adhere faithfully to the principles and polity which have been so eminently successful in the past, and promise still greater results in the future.



## APPENDIX.

NOTE A.—Page 18.

### Disbursements of the Leeds Circuit Board, Midsummer and Michaelmas Quarter Days, 1768.

1768.						£	s.	d.
June 27	To John Olivers for clothes	...	...	...	...	3	0	0
	„ ditto his wife	...	...	...	...	2	0	0
	„ ditto travelling expenses	...	...	...	...	0	5	0
	„ Parson Greenwood for clothes	...	...	...	...	3	0	0
	„ ditto his wife and children	...	...	...	...	2	12	0
	„ ditto travelling expenses	...	...	...	...	0	5	0
	„ ditto washing, 1 quarter	...	...	...	...	0	6	0
	„ ditto horseshoes and one letter	...	...	...	...	0	1	0
	„ John Whitaker for horse hire	...	...	...	...	0	5	0
	„ Francis Scott ditto	...	...	...	...	0	5	0
	„ James North for turnpikes	...	...	...	...	0	1	0
	„ Joseph Stead ditto	...	...	...	...	0	1	0
	„ William Shent for shaving	...	...	...	...	0	7	6
	„ ditto horse hire	...	...	...	...	0	10	0
	„ John Myers, letters and papers	...	...	...	...	0	4	7½
	„ ditto dinner at quarterly meeting	...	...	...	...	0	13	9½
	„ John Oliver, washing, 1 quarter	...	...	...	...	0	8	0
	„ Letter for Mr. Wesley	...	...	...	...	0	16	0
	„ ditto	...	...	...	...	0	1	9
July 18	„ Parson Greenwood towards a horse	...	...	...	...	5	5	0
31	„ John Oliver, expenses to the Conference at Bristol	...	...	...	...	2	2	0
	„ Mrs. Greenwood, washing, 8 weeks	...	...	...	...	0	4	0
Sep. 22	„ Carriage of Mr. Roberts' boxes	...	...	...	...	0	10	0
	„ A new paper book	...	...	...	...	0	1	4
Oct. 3	„ John Olivers' clothes	...	...	...	...	3	0	0
	„ ditto travelling expenses	...	...	...	...	0	5	0
	„ ditto for his wife	...	...	...	...	2	0	0
	„ Robert Roberts for clothes	...	...	...	...	3	0	0
	„ ditto travelling expenses	...	...	...	...	0	5	0
	„ William Shent for shaving	...	...	...	...	0	7	6
	„ ditto horse hire	...	...	...	...	0	10	0
	„ Francis Scott ditto	...	...	...	...	0	8	6
	„ James North, turnpikes	...	...	...	...	0	1	0
	„ Josh. Stead, horse hire	...	...	...	...	0	4	0
	„ John Whitaker, ditto	...	...	...	...	0	7	0
	„ Richard Birdsall, ditto	...	...	...	...	0	10	8
	„ Farrier's bill	...	...	...	...	0	5	4
	„ John Myers, carriage of boxes and letters	...	...	...	...	0	7	11
	„ ditto dinner at Quarterly Meeting	...	...	...	...	0	13	5

			£	s.	d.
Oct. 5	To Mr. Wesley's and servants linen washing	...	0	2	0.
	„ Preachers linen washing (3 months)	...	0	11	4½
Dec. 31	„ Farrier's bill for 1768	... ..	2	18	0
			<hr/>		
			£39	2	2½

			£	s.	d.
	From old book	... ..	2	16	6
June 27	Quarterly Collection	...	18	19	9
Oct. 3	ditto	...	18	18	9
			<hr/>		
			£40	15	0
	Disbursements	... ..	39	2	2½
			<hr/>		
			Remains in Stewards' hands	1	12 9½

## NOTE B.—Mr. Francis Thoresby, page 25.

Mr. Thoresby was stationed in Leeds at the time of his severance from the Connexion. He was a very popular preacher, and his services were in considerable request. He afterwards opened a room for preaching, over a brushmaker's shop, in Nelson Street, where crowds of admirers flocked to hear him. At a lovefeast held on the 29th of May, 1796, a terrible accident happened, the room being filled with people, "the beam that supported the floor gave way, and the bulk of the congregation were precipitated to the ground, bursting through the floor of the second storey. On the ground floor there was a deep saw pit, in which sixteen women, a man, and a boy were found suffocated. Upwards of thirty others were so dreadfully crushed and bruised, that some of them died soon after. The preacher himself received a severe contusion of the right arm."\*

Mr. Thoresby published in Leeds a narrative of his life,† and afterwards a volume of Sermons at Canterbury.

## NOTE C.—Wesleyan Missionary Society was formed in Leeds, page 48.

There is a tradition in the Bramley Circuit, that the scheme of the Methodist Missionary Society was originated in the parlour of Mr. Benjamin Wilson, of Bramley, when Mr. Bunting, Mr. Morley, and the ministers of the circuit were met for that purpose, which probably originated from the following circumstance.

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\* Mayhall's "Annals of Leeds, p. 186.

† "A Narrative of God's love and dealings with F. Thoresby." Leeds, 1796, 12mo., pp. 60. Sold by the author, at his lodgings, at Mr. Saville's, second door, south end of the bridge, Leeds.

One Thursday afternoon, as Mr. Naylor, the superintendent of the circuit was preparing to go to Farnley to take his appointment in the evening, Mr. Bunting and Mr. Morley, who were then stationed in Leeds, walked into his room, and informed him that in accordance with a plan they had sketched out, they were visiting the superintendents of the various circuits comprising the Leeds district, with a view to securing their co-operation. They then adjourned to Mr. Wilson's parlour, and in the presence of the ministers and a few laymen unfolded their scheme. Mr. Naylor afterwards walked to his appointment, and calling upon Mr. Pawson, excused himself for not being in time for tea, by relating the circumstance of Messrs. Bunting and Morley's visit. Mr. Pawson, as one of the circuit stewards, approved cordially of the plan, and authorized Mr. Naylor to put down his name, and the names of the whole family, as subscribers, and thus, as stated at page 94 of the Jubilee Report, he became one of the first subscribers to the Wesleyan Missionary Society.

#### PREACHERS WHO HAVE TRAVELLED IN THE BRAMLEY CIRCUIT.

Date.	Name.	No. of members in Society.				
1811	Robert Pilter, Robert Wood ...	...	...	...	...	...
1812	Ditto ditto ...	...	...	...	...	1110
1813	William Naylor, James Everett ...	...	...	...	...	1140
1814	Ditto ditto ...	...	...	...	...	1170
1815	Thomas Bartholomew, William Atherton ...	...	...	...	...	1240
1816	Ditto ditto ...	...	...	...	...	1250
1817	Cleland Kirkpatrick ditto ...	...	...	...	...	1220
1818	Ditto William Coultas ...	...	...	...	...	1240
1819	George Sargent ditto ...	...	...	...	...	1700
1820	Ditto Thomas Garbutt ...	...	...	...	...	1500
1821	William Midgley ditto ...	...	...	...	...	1266
1822	Ditto Thomas Slugg ...	...	...	...	...	1370
1823	Joseph Sutcliffe ditto ...	...	...	...	...	1390
1824	John Farrar, sen., James Etchells ...	...	...	...	...	1440
1825	Ditto ditto ...	...	...	...	...	1469
1826	William Harrison, sen., William Jackson ...	...	...	...	...	1450
1827	Ditto ditto ...	...	...	...	...	1500
1828	William France, Henry Fish ...	...	...	...	...	1550
1829	Ditto ditto ...	...	...	...	...	1620
1830	Thomas Preston, Richard Treffry, jun. ...	...	...	...	...	1680
1831	Ditto Josiah Goodwin, William Hurt ...	...	...	...	...	1580
1832	Joseph Meek ditto ditto ...	...	...	...	...	1799
1833	Ditto William Carlton, Francis Barker ...	...	...	...	...	1780
1834	Thomas Eastwood, ditto ditto ...	...	...	...	...	2020
1835	James Blackett, C. Radcliffe, J. Lewis ...	...	...	...	...	1938
1836	Ditto ditto ditto ...	...	...	...	...	1880

Date.	Name.				No. of members in Society.
1837	J. Sedgwick	ditto	John Bolam	...	1881
1838	Ditto	William Vevers	ditto	...	1891
1839	Ditto	ditto	ditto	...	2073
1840	William Leach, Samuel Sugden, Henry Smallwood				2040
1841	S. Sugden, T. Cutting, Henry Smallwood				2030
1842	James Allen, I. Holgate, J. Hobkirk				1960
1843	Ditto	ditto	J. Beckwith	...	1880
1844	Ditto	S. Broadbent	ditto	...	1900
1845	S. Broadbent, R. Moore, D. Naylor				1815
1846	R. Moore, T. M. Fitzgerald				1729
1847	B. Clough, J. Hocken, T. M. Fitzgerald				1749
1848	Ditto	ditto	ditto	C. Radcliffe, Sup.	1833
1849	Ditto	J. Kendall, R. M. Wilcox	ditto	...	1752
1850	W. Binning,	ditto	ditto	ditto	1741
1851	Thomas Dickin, Thomas Richardson				952
1852	Ditto	W. Chambers	...	...	750
1853	Ditto	ditto	...	...	813
1854	B. Firth, J. Stephenson, S. Lord, J. Allen, Sup.				806
1855	Ditto	S. Merrill	ditto	...	825
1856	Ditto	ditto	ditto	...	84 6
1857	S. Merrill, J. D. Julian				828
1858	J. Roberts	ditto	G. T. Taylor	ditto	852
1859	J. Hornby, W. Faulkner				883
1860	Ditto	ditto	ditto	G. Penman ditto	934
1861	Ditto	ditto	T. Thompson	ditto Thomas	969
1862	J. P. Lockwood, J. Hughes, H. Oldfield, A. Ransom,				1006
1863	T. Allen; J. Allen, J. Hobkirk, Sups.				1005
1864	J. P. Lockwood, J. Hughes, H. Oldfield, J. R. Crone,				1045
1865	T. Allen, J. Hobkirk, Sup.				1048
1866	J. P. Lockwood, J. Hughes, J. E. Coulson, J. R. Crone,				1019
1867	A. Hosking, J. Hobkirk, Sup.				1101
1868	J. E. Coulson, T. Sheers, John Rhodes, T. Ayrton, Joseph				1102
1869	Rhodes				1150
1870	J. E. Coulson, T. Sheers, John Rhodes, T. Ayrton, Joseph				
	Rhodes				
	T. Sheers, H. Kirkland, John Rhodes, T. Ayrton, Joseph				
	Rhodes				
	H. Kirkland, T. T. Short, E. O. Coleman, H. O. Ratten-				
	bury, R. Culley				
	H. Kirkland, T. T. Short, E. O. Coleman, H. O. Ratten-				
	bury, R. Culley				
	George Rowe, T. T. Short, E. O. Coleman, H. O. Ratten-				
	bury, R. Culley				

## ADDENDA.

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SINCE the foregoing pages were placed in the hands of the printer, Armley has been made the head of a Circuit, comprising the Societies of Armley, Wortley, Farnley, Horsforth, Woodside, and Rodley, with three ministers, viz., Henry Richardson, Armley; J. M. Pilter, Horsforth; Frederic Friend, Farnley.

For the residence of the minister at Farnley, Miss Pawson has purchased, furnished, and presented to the circuit an excellent house, free of cost.

The number of members in the Armley Society is 189, consisting of ten classes; viz.,

William Smith . . . 22	T. Hardcastle . . . 21
Edward Edmondson. 9	James Brook. . . 14
William Stevenson, . 28	David Bache. . . 11
T. M. Gregg . . . 14	Elizabeth Simpson. 20
John Wild. . . . 29	Mary Parker. . . 21

Total . . . 189.

METHODISM  
IN THE  
BLACKBURN CIRCUIT.